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THE WORKMAN'S TESTIMONY

TO

THE SABBATH;

OR,

THE TEMPORAL ADVANTAGES OF THAT DAY OF REST CONSIDERED IN RELATION TO THE WORKING CLASSES:

BEING

THE FIRST THREE

OF

ONE THOUSAND AND FORTY-FIVE COMPETING ESSAYS ON THE SABBATH BY WORKING MEN.

"Length of days is in her right hand; and in her left hand riches and honour."—Prov. iii. 16.

"Christ hath took in this piece of ground,
And made a garden there for those
Who want herbs for their wounds."
George Herbert

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FIRST PRIZE ESSAY.

HEAVEN'S ANTIDOTE

TO

THE CURSE OF LABOUR.

BY

JOHN ALLAN QUINTON.

"The Sabbath was made for man."—Mark ii. 27.

"For he knoweth our frame; He remembereth that we are dust."—Ps. ciii. 14.

ADJUDICATION NOTICE.

THE circumstances out of which these Essays originated were as follows:—Towards the close of the year 1847, a Christian gentleman lamenting the fearful increase of Sabbath desecration by railway, steamboat, and other travelling facilities, deeply impressed with the intimate connection between the preservation of the Sabbath, and national morality, prosperity, and order, and being convinced that many fallacies were propagated by those who, for their own profit, deprived the poor man of one of God's best gifts, the Sabbath, and then placed the responsibility of this robbery upon the poor man's shoulders, by declaring that they took the day from him for the benefit of himself or his fellow-workmen,—determined to appeal to the Working Classes themselves, and obtain from them an unbiassed and impartial verdict upon this momentous subject. For this purpose he offered three Prizes, of £25, £15, and £10, for the three best Essays upon "The Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." In the short space of about three months, 1045 Essays were received.

After a patient investigation of this vast mass of MSS., which occupied from the close of March to the close of December, 1848, we have awarded the three principal Prizes as follows:

FIRST PRIZE, £25.—To John A. Quinton, journeyman printer, Ipswich.

SECOND PRIZE, £15.—To John Younger, shoemaker, St. Boswell's-green, Roxburghshire.

THIRD PRIZE, £10.—To David Farquhar, machinist, Dundee.

In making this award we are constrained to throw ourselves upon the candid consideration of the competitors and the public. We have endeavoured to discharge our trust as in the sight of God, and we believe that we have selected the best three Essays. But we cannot court a rigid and formal criticism; nor dare we presume to anticipate that our judgment will be universally unimpeached. Those who are inclined to test its accuracy by some formal and preconceived model, will probably be disappointed with our decision; for the three principal Prizes are widely dissimilar in their structure, and may be said to represent three distinct orders of mind.

We feel these remarks the more necessary, because it has been our privilege to obtain for the movement the patronage of her most gracious Majesty the Queen, and his Royal Highness Prince Albert; his Royal Highness having contributed ten additional Prizes of £5 each, and the British public having already given upwards of 70 more. While these and other encouraging circumstances have greatly cheered us in our labour, they have drawn additional attention to our awards, and rendered comparison and criticism much more easy and probable.

We cannot conclude this brief notice without expressing a hope, that such further measures will be arranged as shall awaken an enlarged sympathy with the object throughout the British empire; and shall ensure the preservation of the entire of these valuable and interesting MSS.

ALEXANDER SWAN,
ROBERT KETTLE,
DANIEL FRANCIS OAKEY,
} *Adjudicators.*

INTRODUCTION.

It had been the desire of those who are engaged in the direction of the Sabbath Essay movement, that the following Essay should have been introduced by one of the honorary editors, who is such a grace and ornament to the churches with which he is connected; and, but for the extreme pressure of his avocations, both in the pastorate and by the press, he would have complied with that desire. As it thus became necessary to seek some other for this office, I have gladly accepted the opportunity thereby afforded me, of evidencing my deep interest in this noble and gratifying labour of love amongst our hardworking brethren. Nor is this necessity without its advantages, since it gives occasion for exhibiting that evangelical unity amongst differing churches, which may be the harbinger of more peaceful and happy times, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim, but Christian union shall be perfected, and made manifest in the whole body of Christ our Head. One of the Essayists, in reply to a letter I had occasion to address to him connected with a communication of his for the Working Man's Charter, observes, "May I be permitted to remark upon the singularity of my case, that the first approved literary effort of a humble member of a dissenting community should be ushered into the world under the auspices of a clergyman of the Church of England? May our united efforts in this labour of love receive the divine approbation." To this devout aspiration I heartily respond "Amen." May such interchanges *of love* and amity be more frequent. They are not *altogether new.* Dr. Doddridge, the Nonconformist minister,

was the first editor of the pious and enlightened Archbishop Leighton's works, and a recent Bishop of Winchester, in his Elements of Theology, long a text-book for divinity students in our universities, has placed in his list of elementary works the Commentary of Dr. Doddridge; while the simple and beautiful hymns of Dr. Watts are published under the sanction of the Christian Knowledge Society, and are as household words, as the very songs of Zion, in all families, and in all churches of the land. I cannot but rejoice, then, that it is permitted to me at once to take part in this most encouraging Sabbath movement, and at the same time to help on the great work of Christian union, by thus introducing to the notice of the religious world this deeply interesting and edifying composition, which is the work of one who is a member, and a valued and prized member, of the Independent Congregation of Ipswich, the town in which he has long been known, and which may well be proud of having thus been honoured by one of its working men.

The fact of our author being a working man, though undoubted amongst his own townsmen, is just that very one which it becomes us chiefly to certify our readers respecting. The "Edinburgh Witness," a periodical of considerable influence and power, has not hesitated to say of this Essay, that it is one which any writer of any age might rejoice to have composed. And, as this is not only high, but deserved praise, it may excite doubts in the minds of some as to whether it really be the original and unaided production of the person it is represented as having been written by. It is not merely the public at large who are interested in this fact, as a remarkable literary incident; but all the fellow-competitors of our author are concerned to know that they have been dealt faithfully by in the adjudication, and that none but those justly entitled to a standing therein have been admitted to competition. But even more than all this, the holy and *solemn cause* itself in which these Essays have been written, *demands imperatively* of us that we substantiate the *character and position* of the writer, so as to prove beyond all

dispute that he is of the class professed, and that, though in that class, he is capable of himself accomplishing the production of such a work as now appears from his hand, head, and heart.

We have felt bound, then, to seek the very best information upon this point, and we are happy to have it in our power to offer abundant testimony to the fact. The master in whose employment our author is, and has been for some years past, and who is himself well known in the town of Ipswich, has kindly favoured us with the following satisfactory reply to our request that he would furnish us with his testimonial.

Ipswich, Feb. 5, 1849.

DEAR SIR,

I have the pleasure of stating that Mr. Quinton has been twelve years in my establishment, that he has conducted himself in the most praiseworthy manner, and by his application and talent has gradually improved his position. He has been truly a working man, and all his distinctions are well earned.

I am, dear Sir,
Yours faithfully,
J. M. BURTON.

To Rev. J. Jordan.

As the foregoing is the testimony of his employer, the next shall be that of a personal friend, to whom our author referred us. He writes evidently with all the warmth of friendship, but at the same time with the earnestness of sincerity. In omitting, therefore, some passages of his letter, we can assure the reader that we do so mainly out of deference to an expression contained in a letter from Mr. Quinton himself, in which he writes: "I speak truly, when I say that I am very averse to this exposure before the public eye." We will not risk, then, the damage of such a feeling as this, while we must not shrink from discharging our duty to the public. Mr. Quinton's friend writes thus respecting him:

REV. SIR,

I cheerfully comply with your request in sending a few brief particulars *respecting* Mr. John Allan Quinton, whom I have known during

nearly the whole time of my residence in Ipswich, a period of nine years, throughout which I have had opportunities of closely observing his conduct and deportment, and becoming acquainted with his position in life He has been in Mr. Burton's employ during all that period, and is, strictly speaking, his servant. His employment is exclusively in the printing-office, and he, in common with other working-men, receives, as well as them, his weekly wages, although his length of service, ability, and conscientious, upright conduct have placed him in the position of foreman, or overseer.

His character, I believe, no one would attempt openly to impeach. Almost proverbial for integrity and uprightness; modest, diffident, unassuming; nature has done much for him; the grace of God has done more. He is greatly esteemed in the Christian community to which he belongs, and by his fellow-townsmen generally . . . . His industry is highly commendable, and to this only can be attributed the attainments he has made in knowledge. His recreation is only a change of employment. . . . . Those who know most of him will speak in the highest terms of his character and industry.

What I have said I believe to be strictly in accordance with truth, and feel sure that my testimony would be confirmed by many to whom he is well known, and who have, like myself, cultivated his friendship.

I beg, Sir, to subscribe myself,

Yours, most respectfully,

GEO. MESSENT.

Ipswich, Feb. 14, 1849.

The next testimony we would offer to the reader, is that of an intelligent member of the Society of Friends, resident at Ipswich, and for some time engaged in business as a banker—R. D. Alexander, Esq., F.L.S., whose frequent opportunities of knowing our author, and understanding his character and position, enable him to speak as satisfactorily as conclusively to these. Mr. Alexander writes thus:

Ipswich, 16; 2; 1849.

RESPECTED FRIEND,

As one of John Allan Quinton's referees, I write to state that, in my character of editor of "The Temperance Recorder," and a series of Temperance Tracts, I became acquainted with him about seven years since, *when he was, and still* continues to be, the foreman in Burton's printing-*office—hired by him as* "a compositor," but of late years mostly, or almost *entirely, occupied as* overseer of the office, having from the increased work

brought to the office—I have reason to believe in part from the good management of Quinton—little leisure to work at "the case." I have made very frequent, almost daily, visits to the printing-office for a length of time, and have admired the quiet bearing of his manner, maintaining good order by gentle rule and respectful manner to those below him, aided by his unwearied industry and attention to his employer's work.

J. A. Quinton's conduct in private life is, I believe, consistent with his profession as a Christian; and in general terms I may say that he is a good example for working-men.

I am, respectfully,

RD. D. ALEXANDER.

We will present only one more testimonial, but it is that which, in every Christian community, is necessarily looked to as the most essential one—the good word of the minister of our holy faith under whose pastoral care Mr. Quinton lives, and whom, according to the ability given him, he aids in his work of inviting sinners to flee from the wrath to come, and to return to repentance and calling upon God. The Rev. John Whitby, to whose kindness we are indebted for having communicated with the three gentlemen who have already borne their testimony to Mr. Quinton's worth, writes as follows:

Ipswich, Feb. 16, 1849.

Rev. Sir,

I duly received yours, and saw Mr. Quinton on the subject, who, I believe, has written to you, and communicated the circumstantial facts you requested. I did not know him till he had ended his apprenticeship.

His membership with a Christian church began at Stowmarket. He has been some years in communion and membership with the church in Nicholas Chapel, of which I am the pastor. I had the pleasure of marrying him, some eight or nine years since, to one of our estimable members of the church.

He has always been a studious and persevering young man, with a comprehensive mind and rather exuberant imagination. As a Christian, he has maintained a high and honourable reputation, much esteemed and beloved by true Christians. Nor has his Christian life been fruitless, but devoted to the cause of Christ. He has preached the Gospel in villages *and in my pulpit*—with acceptance. I cherish a great regard for him, *and so does the* church of which he is a member. It is Christianity that

has made him truly great. He has only written what he has enjoyed of the blessedness of keeping and loving the Sabbath. I was not surprised when I heard that he had reached the honour of the first prize on the Sabbath to the working-classes. I knew his power of illustration. As to eligibility as a working man to be a competitor, I may just say I have often seen him at work in the printing-office of Mr. Burton, who, I believe, has written you in connection with the other gentlemen you mentioned. I need not add more.

I am, Rev. and dear Sir,
Yours faithfully,
JOHN WHITBY,
Independent Minister

Having now, as we trust, anticipated and satisfied every reasonable question that can be raised respecting our author, we are further desirous of gratifying what is likely to be the natural wish of every reader, and what has been the frequently expressed one of a large number of the competitors with whom we have had communication, that every Essayist should supply a brief account of himself, and thus make his fellow-competitors as well acquainted as possible with him, and the circumstances and occurrences of his life. Although, as stated above, our author would willingly, if consulting his own feelings alone, avoid such publicity, yet, for the sake of others, and especially for the sake of that cause in which he has been called upon to take so prominent a part, he consents to forego his own feelings, and has favoured us with a brief sketch of his life, which commences thus:

In the late honours that have been so unexpectedly thrust upon me, I have been unable to exercise any choice. I have been drawn, perforce, from the familiar sanctum of seclusion, and must cease more than ever to feel that I am *my own*, but am become more expressly the property of the Lord and his people. I will now proceed to register a few of the leading details of my past life, which has been remarkable for no very striking incidents.

I was born at the small town of Needam Market, in the county of Suffolk, in the year 1817. I am the eldest of a family of either twelve or *thirteen; ten of whom* are living. My parents also are still living. I *might observe in passing,* that they are respected for their unimpeachable *lives and integrity of* character. They have for many years been members

of a Christian community. My father was a tailor by trade, but about thirty-six years ago he took a small chemist and druggist's shop, vacated by death; and by his uniform application to business and his eminent trustworthiness, he gradually extended and consolidated a snug little business, which has enabled him to bring up his large family in respectability and economic habits. At the age of nine or ten I was taken from a dame's school, and placed under the tutorage of Mr. J. Webb, then of Needham, but now Baptist Minister of Stoke Green Chapel, Ipswich. Mr. Webb, however, shortly after leaving to prosecute his college studies, I was transferred to the care of Mr. Durrant, with whom I continued till within a short period of my apprenticeship. This school was of the ordinary character to be found extensively, twenty years back, in villages and small towns. My education comprised writing (anything but of a first-rate description), arithmetic, reading, and grammar—and all these imparted in the most crude and meagre manner. If by education we are to understand the education of the mind—of this I had positively none. I was not conscious, for two or three years after completing my scholastic drudgeries, of any signs of intellectual life, or stirrings of mental wakefulness. Four or five years seem a long time to spend in amassing nothing; but a large portion of time was wasted in ornamental printing, &c., which was of no practical utility whatever. My instructor was a stenographer; and, as I took a great deal of pleasure in the practice of this art, he was particularly gratified thereat, and gave me abundance of exercises and tasks, which, when performed, were rewarded, with special marks of appreciation, by a holiday. These things comprise the *tout ensemble* of my education. I never, at school, learned a sentence of geography, so far as I can recollect—no use of globes—no Latin—no study of maps—no drawing—no history—no natural philosophy, &c. I never attempted a thesis or an essay; nor did I attempt such a task for years afterwards.

At the age of fourteen I was apprenticed to Mr. Woolby, printer and bookseller, Stowmarket, (three and a half miles from my native place,) with whom I continued six years. Being naturally indisposed to mix in society, I kept myself quite retired, seldom going out after or before business hours, even for requisite exercise. This confinement, chiefly self-imposed, and this consequent deficiency of physical recreation, superinduced a feebleness of constitution that has unfitted me, for years, for any severe or prolonged muscular exertion. The first two or three years of my apprenticeship were devoted to the study of music, the reading of poetry, sometimes novels, and works of general information. I soon evinced a taste for works of an imaginative and exciting character, and for a poetical style of composition. Of some of Byron's works I was passionately fond. From reading, I soon began to write, poetry. I lived in a land of dreams *and ideal enchantments.* The poetic afflatus or inspiration has oftentimes *emasculated* my strength, filled me with trembling, and compelled

me to desist from labour. I grew disgusted with the mean and gross realities of common life. I felt inarticulate longings for something above the actual. This state of feeling and emotion breathed itself out in innumerable fragmentary effusions. About this time I became a Sabbath-school teacher; and shortly after, through instrumentality in connection with the school, I was brought to decision of character. For a long period of years I never remember to have absented myself from a place of worship, which I almost invariably attended three times on the Sabbath. Coeval with these circumstances, I might mention, a society for Mutual Improvement was established, directed and presided over by gentlemen of considerable mental culture and attainments. This institution I joined: and here my first decided public efforts were made to emancipate my mind from the thraldom of ignorance.

On April 1st, 1836, I was received into fellowship with the Independent Church, Stowmarket, then under the pastoral care of Rev. W. Ward, M.A. (since deceased). My attention was now almost entirely absorbed by religious reading, exercises, and correspondence, and by visiting the sick and ignorant. I also had earnest desires stirred up in my mind towards the ministry of the Gospel. On the expiration of my term of apprenticeship, having in purpose renounced my secular calling, and being in a precarious state of health, I returned home with the intention of recruiting the same, and waiting the developments of God's will in this matter. Here I continued for about eight months, employed in reading, and occasional preaching in the surrounding villages. I likewise undertook the superintendence of a Sabbath-school. As winter drew on, however, and no means wherewith to prosecute my introductory studies, previous to a collegiate course, were apparent, I began to grow uncomfortable in burdening my parents, and thought I had mistaken the path of duty. I accordingly, in the month of December, came to Ipswich in order to obtain a situation. I was, by a singular concurrence of circumstances, directed to Mr. Burton's —engaged with him—where I have continued ever since. His business was then very small; but from that period until now (more than twelve years) it has steadily increased in every department. He now has machines worked by steam power, a stereotype foundry, &c., and every facility for doing work in the best style. My province has been exclusively in the office; and, to a considerable extent, the management of the printing-office has been entrusted to me. During all this long period, I have closely applied myself to business, through long hours; but as I did it cheerfully, and with an indomitable determination to battle upwards, its oppressiveness was not so painfully felt. My leisure for reading and intellectual culture has accordingly been exceedingly limited. I believe I should be within the mark if I said that, on an average, I *have not read twenty* volumes, small and large, light and solid, per year. *I begin to feel this* deprivation now very keenly, and long for more

literary and religious leisure. Until within the last two years, I have regularly engaged in the villages as an evangelist. Enfeebled health now forbids such exhausting labours.

Such, dear Sir, is a plain unvarnished statement of the leading events of my unexciting history. I leave them in your judicious hands, to make what use of them you may deem proper. But the less parade the better, if my feelings are to be consulted. I shall be happy to answer any question which may be suggested by the foregoing facts.

Such is our friend's unvarnished tale of himself and his earlier years. In concluding this introduction we will add a brief remark respecting the Essay itself, and the position assigned to it. It is not detracting from the merits of either this, the first, or the other two, the second and third Essays, selected out of so large a number as 1045 competitors, to say, that they have not attained to their honourable position without much anxious discrimination on the part of those who adjudicated respecting them. So far is this from being the case, that we hail it rather as a testimony of the anxiety and faithfulness with which the adjudication was carried on, as an omen for good respecting the whole movement, and as a corroborative assurance that, while there were others esteemed worthy to compete closely with these for the superiority, there are special and peculiar excellencies in the three which entitle them to their place and reward.

The one immediately before us will not fail, we are persuaded, to commend itself to the reader, for its evident and obvious appropriateness to the solemn subject discussed in it, under the peculiar phrase demanded by the terms of the competition. There may be others of apparently more vivacity and power—others, again, that seem to manifest closer and severer judgment—others still, irradiating sparks of apparently more fervid and devout piety; but for a noble combination of all these, developed with a staidness and sobriety of thought adapted to the subject, and enlivened with rich and eloquent strains of exhortation, we believe that no *other will be* found to rival it, and that it will thus abun*dantly justify the* final decision respecting it, and approve

itself to all as thus rightly placed, whatever comparisons may be hereafter instituted between it and others, as they severally appear, and as, no doubt, their respective friends and admirers may be tempted to urge in their behalf.

It is, then, with entire confidence that we commend both the work and its author to the favour and interest of all who would cherish in their hearts a due reverence for God's holy day, and that affection and love for the class of persons from whom this Essay emanates, which those cannot fail to have who understand and appreciate the apostolical injunction, "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another," Rom. xii. 4. 6.

J. JORDAN.

Exstone, Exon.
Feb. 1849.

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HEAVEN'S ANTIDOTE

TO

THE CURSE OF LABOUR.

"Oh day, most calm, most bright,
The fruit of this, the next world's bud,
Th' indorsement of supreme delight,
Writ by a Friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark but for thy light:
Thy torch doth show the way.

HERBERT.

WE are entering on what may be emphatically styled the Age of Progress. But our advancement does not consist, in all cases, in pursuing, with accelerated speed, the track trodden by our progenitors. These are, rather, times of sifting investigation. Every thing is being tested. Every received dogma is submitted to the crucible. Every object of popular faith and homage is subjected to the most keen and rigid scrutiny. Every social and religious institution has passed, or is passing, the same fiery ordeal. Men are digging down to discover the deep foundations of things. A stern spirit of utilitarianism is abroad, plucking up whatsoever is useless, and overthrowing whatsoever is obstructive of the prosperity and progression of man. Some of the most sacred objects commanding our love and veneration, as well as many of the imposing Shams that have fed and thriven on popular credulity, have been, from time to time, assailed and denounced by their adversaries. The Bible has been, again and again, cast into the furnace of controversy; but alw

to come out more glorious and precious than before. Christianity, too, has often engaged in desperate conflict with her embattled foes; but has always retained possession of the field, and come off more than conqueror. On the other hand, numerous systems of error, excrescences of ancient institutions, and creations of human selfishness, that once flourished in the world, have shrivelled beneath the exposures of the intelligent and the good. At the present period, many of these lately reigning Pretences, impeached by reason, and condemned by public opinion, are slowly perishing from our midst.

We need not be surprised, therefore, that the SABBATH—an institution crossing fallen man's self-interest at such a variety of points, and tolerant of none of the grosser or more grovelling predilections of the masses—should come in for its full share of hostility and repudiation. Avarice grudges it, and would be glad to buy it up. Selfishness covets it, and waits only for a plausible pretext to seize upon, and annex it to its domains. Sensuality gloats upon it, and scorning its alleged sanctity, would spend it in a carnival of folly and voluptuousness. Infidelity would raise its shouts of triumph on beholding it trampled down by worldliness. Whilst Religious Lukewarmness holds its entreasured blessings with such a relaxing grasp, that it would not require a very powerful effort to wrench them from its custody. But the Sabbath has most to fear from the gigantic Public Companies, everywhere springing up around us, in this age of enterprise. What isolated individuals would shrink from the responsibility of attempting, confederacies strong in wealth and in influence, will be found daring enough to do, and that, too, with comparative impunity. Many of these leagues of selfishness, we fear—whose greed is concentrated and intensified by their numbers—would not scruple to stretch forth their monopolizing hands, and appropriate this day to schemes of aggrandizement. But should they ever be suffered to ex*tort this* blessing from society, and silence all indignant re*monstrance, no earthly* power would be able to stand against *their desolating* inroads. The health, the domestic comfort,

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the moral elevation, and the spiritual welfare of the labouring classes would be of no more account than the small dust of the balance. The happiness of thousands of lowly families would be speedily and remorselessly sacrificed. Multitudes of human beings, dear to their kindred, dear to their country, and dear to their Creator and Redeemer, would thus become the mere "tools of gain, the conscripts of ambition, and the materials of luxury."

If such a catastrophe is to be averted, the friends of humanity and the guardians of truth must awake from their lethargy, and bravely go forth to repulse the invaders of the Sabbath. Should the Sabbath's privileges be wrested from the sons of toil, it can only happen through the apathy and the unfaithfulness of the philanthropic and the good. But if every one who is baptized with love for his species would diligently study the subject in all its bearings, master its apparent difficulties, get distinct views of it before his *own* mind, and then do his utmost towards the creation of a healthy PUBLIC OPINION on the matter—the ominous evils now menacing our country would be immediately checked; the designs of the sordid, the profane, and the licentious would be frustrated; the claims of the Sabbath would be established on an immovable basis; the tide of Sabbath desecration would be rolled back; and a glorious impetus would be given to the holy enterprises of the age.

Should the following investigation of the *temporal advantages* of the Sabbath, considered especially in relation to the working classes, tend, however feebly, to aid a "consummation so devoutly to be wished," the writer will have accomplished an object lying very near to his heart.

The plan we propose to pursue will be, to commence with the subordinate benefits conferred by the Sabbath, and gradually ascend to the contemplation of those affecting the higher interests of mankind. And should we be tempted to dwell longer on these inferior advantages than may be thought *necessary, it will* be in consequence of their being usually *very inadequately* set forth, and because they are actually

realized by far greater numbers than are those of a more exalted character. We shall notice—

I. THE PHYSICAL ADVANTAGES OF THE SABBATH. Among these may be enumerated—repose—cleanliness—and health.

1. *Repose.* Man needs periodic intervals of rest. The strongest constitutional stamina, the most robust or sinewy human frame, must speedily relax beneath the exactions of the mildest forms of *continuous* labour. A kind provision is partially made to avert this result, by the season of nocturnal repose, when the benevolent Creator, quenching the glare of day, and drawing the curtains of darkness around a wearied world, enfolds the children of creation beneath the shadow of his wings, and hushes them to slumber on their beds of peace. But this sweet restorative—welcome as it always is to human infirmity, and anxiously as it is longed for, as the day drags to its close, by multitudes overmastered by the severities of toil and the monotonous struggles of life—does not fully meet the exigencies of man's nature. The nightly supply of refreshment and strength, is not equivalent to the daily expenditure of energy ordinarily incurred; and especially is this true, in vast numbers of cases among the working classes, where the constitution has been deteriorated by early privations, by insufficiency of food, and by uncleanly or intemperate habits. A *supplemental* period of rest is therefore required, to treasure up such a degree of strength as shall enable those upon whom the burden of labour presses most heavily, to fulfil their allotted tasks without prematurely wearing out the animal system.

But neither is this all. It is not enough that a race of rational beings should be dealt with, on the mercenary principles adopted with respect to our beasts of burthen. Man's two-fold nature—his nobler capabilities—his elevation as a moral agent—his soul, resplendent even in its ruins—challenge a loftier recognition of his claims, than is due to the *mere* drudges of creation. To calculate the daily ravages committed upon the loins, the muscles, and the limbs of Labour, and to dole out the minimum amount of rest and

nutriment that will suffice to repair these damages—to barely maintain the equilibrium of functional waste and supply, at the smallest possible sacrifice of their services—is to embrute the labouring population; yea, to degrade beings originally fashioned in the image of God, into mere animate machines, to be used in the production of wealth, luxury, and patrician indulgences, in which they are never suffered to participate. Instead of which, they are doomed, through the elasticity of youth, the vigour of manhood, and the decrepitude of age, to spend all their intervals of relaxation from physical exertion, in eating, in drinking, or in sleeping—and all this, only to gather fresh power for the strained sinews, and new moisture for the dripping brow! But man yearns for a higher order of repose than this: something more congenial with the diviner indwellings of his being. Not the mere oblivion of the senses: not the luxurious stretch of the tired limbs: not the subdued throbbings of the overwrought brain: not alone the casting out of mortal weariness and pain:—not a rest altogether imposed by *physical necessity*, but a rest that may be wakefully, intelligently, and complacently *enjoyed*. Such a want is delightfully supplied by the institution of the Sabbath!

The *wisdom*, as well as the benevolence, of heaven is clearly exemplified in this ordinance, in its manifest adaptation to the circumstances of the bulk of mankind. These days are not, "like angels' visits, few and far between;" nor is the respite from secular employment, when it arrives, too protracted in its duration. It preserves a judicious mean between these mischievous extremes. Had its recurrence fallen at intervals more distant than at present, its benign influence would have been found insufficient to withstand the crushing effects of unremitting labour on the health of our operatives. And, on the other hand, if it had occurred oftener, it would have exposed multitudes to privations from the scantiness of their earnings; it might have tended to *undermine those* industrial habits, upon which the working *classes have to* rely for their prosperity and advancement;

and might, moreover, have increased those propensities to indolence and dissipation which even now are too extensively disclosed. As it is, the Sabbatical rest, whilst it affords but a brief holiday to idleness, suffices to oil the wheels of industry, to give new zest to enterprise, and to re-nerve the arm, and gird up afresh, the loins of labour.

The Sabbath, as a day of relaxation and refreshment, should be esteemed precious by the *working classes in particular*. The statesman, the merchant, the manufacturer, and even the tradesman, can often escape the duties, or emancipate themselves from the thrall of business; and vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating clime;—or, wandering up and down our own fair isle in search of health, may halt at spots rich in historic interest, and in memorials of ancient fame, or may visit the wonder-teeming cities and towns reared by modern enterprise: or else, if wearied with the excitement of such scenes, may turn aside, for a season, to the margin of the ocean; and there inhale health and gladness from its bracing breezes; refresh their bodies in its living waters; and soothe the irritation of their feelings with the music of its murmurings. But not so the poor working man. He cannot go beyond *his* tether. He can rarely cast off *his* collar. From morning's dawn to evening's close, and often into the deep shadows of the night —through scenes of sorrow and tribulation, and the incipient stages of disease—his necessities chain him to his post. Condemned, like Sisyphus of old, to roll the stone of labour up the steep acclivity of life, which, on having neared the summit, rebounds to its starting-point again—he finds himself, after the disbursement of his scanty wages, again at the bottom of the mountain, yoked to his hopeless task, and compelled to begin anew the up-hill struggle.

But cheer thee, child of travail! The blessed SABBATH IS *THINE OWN*! It is the excellent gift of thy Maker—see then *that no man rob thee* of the boon! It is the heirloom of thy *family*—*see that it* be not alienated from their possession!

It is a sacred inheritance bequeathed by successive generations of the godly—see then that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose. They are the ports that fringe the sea of human industry, in which the distressed barque may find a sure anchorage, and where it may renew its outfit for time and for eternity.

Oh! precious day! the workman's jubilee—the slave's release—the shield of servitude—the antidote of weariness—the suspension of the curse! How it smoothes the brow of Care! How it brightens the countenance of Gloom! How it braces the enervated limbs of Labour! How it revives the drooping spirit of Despair! How it gives wings to the clogged affections and aspirations of the soul! How it pours some drops of sweetness on the bitterest lot; and sheds some gleams of sunshine athwart the saddest heart! How it lifts the groveller from his low pursuits, and fills him with a noble self-respect! How it extinguishes the jealousies and rivalries of week-day occupations, and links men's hearts in the bonds of brotherhood! It does homage to the glorious attributes of THE MAN, even when it finds him in the condition of the SERF. In most cases it proclaims to the servant equal liberty with the master. It is a perpetual rebuke to the reigning rapacity of the world. It deals out, with even-handed justice, the essential rights of manhood to all classes alike; and is designed to protect the poor from the bribes of wealth, and the weak from the encroachments of power.

Companions in labour! have you never attempted to compute the value of the Sabbath, even in this, the meanest of its uses—as a provision of rest for the body? Have any among you been wont scornfully to repudiate it, as an institution originated and upheld by the craft of priests? Do you regard its weekly advent as an unwelcome intrusion—as a perpetual

restriction on your privileges, a curb to your enterprise, and a sacrifice to your pocket? Can you read no inscription of Divine loving-kindness on its serene brow, and discover none of the gifts strewn by its bountiful hands? Are you accustomed to yawn away its lagging hours in idleness, or sport them away in folly or in wantonness? Oppressed by the insipidity of inaction, do you cry, "Oh, what a weariness it is! When will the Sabbath be gone, that we may sell corn, and set forth the refuse of the wheat? That we may dress the vineyard, plough the field, weld the metal, print the book, weave the cloth, make the garment, build the house, or garnish the sepulchre?" Brethren! reflect seriously on these things; and though it should appear that the Sabbath was ordained for no higher purpose than to minister to the animal refreshment of man, yet even this is a blessing of such priceless worth, that to wring it from the possession of society, would superinduce a catastrophe too frightful to contemplate.

That the Sabbath is no modern ecclesiastic innovation, and that it is not an exploded ordinance of the Jewish economy engrafted upon the Christian system, are clear from acknowledged records of a remote antiquity; some of which furnish indubitable proofs of a general tradition respecting the primitive Sabbath. Hesiod, who lived about 900 years before the advent of Christ, says, "The seventh day is holy." Homer, who sang about the same period, and Callimachus, likewise a Greek poet, who flourished about 700 years later; allude to the seventh day as holy. Theophilus, of Antioch, says, concerning the seventh day, "The day which all mankind celebrate." Porphyry says, "The Phœnicians consecrated one day in seven as holy." Lucian remarks, "The seventh day is given to schoolboys as a holyday." Eusebius observes, "Almost all the philosophers and poets acknowledge the seventh day as holy." Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh *day as holy.*" Josephus, the Jewish historian, says, "No *city of Greeks* or barbarians can be found, which does not

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acknowledge a seventh-day's rest from labour." Philo testifies, "The seventh day is a festival to every nation." Thus, through a long succession of ages, and by numerous Gentile nations, who were not at all likely to adopt any one of the exclusive rites of Judaism, we have ample evidence, that the seventh day has been observed, with more or less of religious ceremonial, as a period of relaxation for the wearied body, and as a temporary asylum from the wasting strifes and cares of life. The illustrations furnished above point, unquestionably, to vestiges of the primeval Sabbath, instituted in Paradise; and which had been republished to the new world by Noah and his posterity—memorials of which were thus preserved among heathen peoples, despite the prevalence of depravity, and the growth of human selfishness; not so much from veneration for the high authority that prescribed it, as from an appreciation of its suitableness, and profitableness for the burdened masses of mankind.

A really sanctified Sabbath throughout the world, would exhibit impressive proofs of the Divine benignity, and would present to the devout mind, even in its merely *picturesque* aspects, one of the most interesting spectacles that could be witnessed upon earth. Go forth at early morning, and climb the side of an upland peak, contiguous to some thickly-peopled city. Gaze eastward, southward, westward, and northward—through the whole circuit travelled by the sun—and behold the delectable representation of Sabbath rest! Every sound breathes softer; every tint gleams brighter; every scene seems fresher. Cast thy glance across the country—pass from field to field, from rill to river, from alp to glen, from hill to valley, from grove to grove, from one cluster of human dwellings to another—and read in every softened feature of Nature, the sweet tranquillity of Sabbath rest!

The flocks are wandering and gambolling in the dells; the cattle are grazing on the hill-sides; and the beasts of burden, freed from their yoke, are feeding on the open plains. The plough *stands* where it halted in its course across the furrows; *but the husbandman* is gone home to cultivate his soul. Th

sound of the axe has ceased from the forest, and the prostrate trees lie as they fell; but the woodman is gone away to ponder on the sudden death-stroke that may lay *him* low, or is on his way to the place where the keen axe of truth will be levelled at the roots of his stubborn sins. The mills are at rest on every hill-top; but their inmates have retired to their habitations, to garner up the corn of heaven. Few men are seen abroad; they are chiefly at home—by the domestic hearth, beside the family altar, teaching groups of children, watching at the couch of sickness, or smoothing the pillow, and pouring balmy speech into the ear, of the dying. Again behold, and rejoice over, the glorious benefits of Sabbath rest!

Turn next towards the great city, rearing its roofs, chimneys, steeples, monuments, and huge masses of masonry, in an atmosphere less murky and impure, than that which broods over it on the other days of the week. The swarms of industry are now hived. The mingled hum of busy multitudes, the heavy tramp of traffic, the rush of enterprise, the clamour of human passions, the noise of innumerable tools and implements of handicraft, the fierce panting of engines, the ringing of anvils, and the furious racings of machinery; the shouts of crowds, the brawls of drunkenness, and the plaints of mendicant misery, are all sunk into silence, and disturb not with a ripple of agitation the still Sabbath air. The huge factories and workshops that girdle the city, and which are the fountains of its prosperity, are empty and dumb; and the swarms that carry on their earthly burrowings in those warrens of industry, are reposing themselves in the companionship of their families. The tall ships at anchor in the harbour have furled their sails, closed down their hatches, and hid from all eyes the merchandise treasured in their holds; whilst the Bethel-flag waves amidst a forest of masts, and they that go down to the sea, and do business on great waters, are below, studying the chart of Revelation, tracing the dangers of their life's voyage, and anticipating the glad hour when, redeemed from every peril, and borne on the bosom of a favouring tide, they shall safely moor their bark in the haven of Eternal Life.

The black and dusty wharfs, usually the Babel-scenes of confusion, are cleared of their hordes of porters, and clerks, and captains, and loitering crews, who have cast off their burdens, along with their foul skins and rough garments, and are now lading themselves with the rich freightage of the Holy Word. The merchant has quitted the desk of his dusky counting-house, and is now, in secret places, turning over the blotted leaves of his own heart. The shopman has left his counter, the weaver his loom, the joiner his bench, the smith his forge, and the broker his stall; for the new Sabbath, in its advent, has published to all, its tidings of liberty and rest.

The gates of the temple of Mammon are shut; and the gods of gold and silver are forsaken by their week-day devotees. The chiming bells, sounding alike across country and town, are calling upon all men, to cut the cords of their earth-bound thoughts and low cares, and go up to worship at the footstool of Jehovah. And the tapering spires, like holy fingers, are pointing significantly towards the sky.

And now the minister is descending from his study, his countenance impressed with a solemn sense of his responsibility; the saint is coming forth refreshed from his closet; the pardoned penitent is rising from his knees; the evangelist is on his way to his mission work; the Sabbath-school teacher is pleading with his class; and the Christian matron is gently leading forth her children, to the mountain of the Lord's house.

At length, a new traffic fills the streets: a growing bustle stirs the air: a new scene expands before the eye. Religious assemblies are gathering the major part of the population. They come from the spacious squares and the crowded lanes: they are seen issuing alike from the lordly palace and the plebeian hut. Trooping together, are seen grey-haired sires and sprightly youth: the widow in her weeds, and the virgin in her teens: the father in hale manhood, and the mother in her charms: the lofty in their grandeur, and the lowly in *their simplicity*: the mighty in their pride and the feeble in *their meekness*: the healthy in their bloom, and the sickly in

their paleness: the saint with his pleasant gravity, and the sinner with his indifference: the coxcomb in his daintiness, and the rustic in his rudeness. They pass along, not with the swift-footedness of week-day enterprise, but with a measured step and gait, befitting the solemn associations of the day. Gradually their numbers are diminished, and ere long the throng has disappeared; whilst the silence of the streets is broken only by the footfall of some lonely passenger. They are gone to the places where the rich and poor meet together on terms of equality—where world-made distinctions are effaced—and where one common Father looks down, with impartial benignity and grace, on priest and people, on peer and pauper, on sovereign and slave. The bells grow dumb one by one, and the doors of the sanctuaries shut in their congregated worshippers.

Organs are pealing through the lofty roofs of cathedrals, and along the aisles of churches: anthems are swelling from scores of unseen chapels: the glad outbursts of thanksgiving and the hallelujahs of the happy, are mingling in the air, and filling the clear vault of heaven with rich harmony. Then the holy breath of prayer goes up like fragrant incense, ascending to the sky. After which the manna of the Word is scattered round the camp, and the doctrines of grace are distilled like reviving dew upon the parched hearts of men. Prayer and praise again succeed; and then, convinced by some eloquent Apollos, or conscience-stricken by some vehement Paul, or comforted by some consoling Barnabas, or melted by some fervent John—the assemblies break up, and return, fervently ejaculating their gratitude for the priceless privileges of Sabbath rest!

Alas! that the preceding sketch of Sabbath sanctification should seem so much like an ideal creation. Its observance in the most favoured spots of our world is but a remote approximation to its destined quietude and purity. The *picture is everywhere* blotted and blurred. Clouds of human *depravity darken its* divine beauty. The greed of covetousness *has wrung from its* hands some of its noblest blessings.

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While the natural impiety of man's heart, and the constraints of his evil habits, complete the awful work of desecration. God has given the day; and blind Selfishness not only wrongs itself of the invaluable boon, but would lay an embargo upon its free blessings in relation to others also. Sloth is seen, foolishly idling away the golden hours. Profaneness is heard, uttering its coarse jests and blasphemies, in the very precincts of the sanctuary. Profligacy comes forth, meretriciously attired, and heedless of rebuke, tracks the very footsteps of the pious. The "lovers of pleasure," transported by the wild liberty of the day, rush into scenes of sinful excitement —crowd the steam-boats, riot in suburban tea-gardens, or promenade the streets, the parks, or the river's banks. Trains rush across the startled country, robbing thousands of railway servants of their heritage of rest, and pouring influxes of dissipated strangers into quiet villages and distant towns; whence, after roaming and carousing for hours, they are again borne back by the returning train; but not without having given an additional stimulus to all that was evil, and leaving behind them broad sowings of demoralization, destined to spring up and yield a wild produce of corruption and sorrow in future years.

2. The Sabbath is productive of habits of Cleanliness. Superficial thinkers might, possibly, pronounce this alleged advantage to be foreign and far-fetched; but a dip beneath the surface will reveal its intimate relation to the day, and invest it with an importance that cannot well be exaggerated. Recent investigations have brought to light a revolting picture of squalor, impurity, and wretchedness, herding together in the crowded avenues and courts of our great towns and cities. Philanthropy has pleaded earnestly and long for the removal of these nests of social abomination; and the public, catching at length the same humane inspiration, are sternly demanding that sweeping sanatory measures should be adopted to get rid of these receptacles of corruption and nurseries of *crime.* Now, to the outcasts self-banished to these regions, *the Sabbath* never comes! In vain its morning eye peer

kindly in at the patched and gloomy windows—for it meeteth no recognition there! In vain its meridian beams, struggling through the murkiness and filth, above, around, beneath, seek to shine into the doorways of those den-like homes—for they are quickly quenched by the deep darkness that abideth there! There, the Sabbath's decencies are never cultivated—the Sabbath's peace is never enjoyed—the Sabbath's festival is never kept—the Sabbath's blessing is never known!

But oh! what augmented numbers of the working classes would become the irredeemable victims of this dark lot, if the Sabbath were repealed! The periodical return of the Sabbath supplies a powerful motive to the cultivation of the proprieties of life. It promotes, at regularly-recurring intervals, the purification of the dwelling, the cleansing of household utensils, and the lustration and anointing of the person. By what washings and purgings, by what scourings and polishings, by what decorations and trimmings, is its near approach announced! What multitudes of buckets, and brushes, and dust-disturbers, are called into active requisition, and what streams of beautiful water are spoiled, to remove the unclean accumulations of the week, and to offer a fitting tribute to the purity of the day. The greasy coating of mingled dirt and perspiration, deposited day by day upon the surface of the body, is cast off with the soiled work-day dress; and those whose calling brings them continually into defiling contacts, are permitted to know the deliciousness and delight of a purified skin.

And then, when the day of hebdomadal release arrives, and denuded of every badge of servitude, and apparelled in his best garments, the transformed artizan steps forth from his abode, into the presence of others metamorphosed like himself, what manly and dignified feelings are awakened in his breast; and on finding himself saluted by his superiors in station, what feelings of self-respect will arise in his soul. Thus the Sabbath counteracts the inevitable tendency of the *servilities of labour*—it is perpetually at war with the sad

effects of the curse: for whilst menial occupations gradually undermine and lower a man in his own estimation, and shroud the excellence of his being in mysterious darkness, it is the aim of the Sabbath, by the hallowing associations into which it ushers him, to impress him with a sense of the solemnity of his position, and the grandeur of his destiny.

It is impossible to overrate the beneficial influence of the habits of cleanliness thus superinduced, upon the health, decencies, and morals of the labouring population. It is an influence so constant in its operation, and so comprehensive in its range, that none but the most abandoned in character and condition, can resist its assimilating action; and these escape it, only by fleeing to some dark retreat, on the first approach of the Sabbath's sun, where they will hide their shame and filthiness till the Monday's bustle again calls them forth, to prowl up and down, and prey upon the world. Besides, this luxury of purification and this beauty of order enjoyed by the provident and thrifty on the Sabbath, by no means terminate with the close of that day; but, following them through the week, and through the year, and through the successive stages of life, materially aid in the formation of the general character of that great class among the people. For those who are accustomed to study the phenomena of society, will find it to be an almost invariable law, that improvidence and impurity go hand in hand,—that profligacy and physical filthiness are twin evils; whilst devotion ever companies with decency, and piety has always a fitting symbol of itself in external cleanliness.

Thus, one benefit comes not alone. Cleanliness allures and leads the way to other graces. Physical benefits are often a prelude to moral blessings. The appendages of the body become a true index to the condition of the mind. The dwelling, like a faithful mirror, reflects from every side an image of the family. And household life, in its revolving phases, is but the visible development of the habits and garniture of the soul.

The objection may be started to the foregoing line of

argumentation, that if the Sabbath's visitation did not present its appeals to the cleanly propensities of the people, other opportunities would be sought and set apart by them, for the realization of so desirable an object, as that at which we have glanced.

But when, we seriously ask, are such opportunities, recurring with sufficient frequency, to be found? When would there occur such a confluence of powerful motives, favoured by adequate leisure, as would stimulate—not here and there an isolated individual or a solitary family only—but large masses of the working classes, to the cultivation of the proprieties and amenities of life? Where, amid the fierce contentions, the grinding extortions, the lustful rivalries, and the everlasting labours of a Sabbathless world, would these blessed pauses be met with? Nay, the spirit of the mechanic would be so paralysed and abased, as to make him utterly reckless of all decent appearances. Every finer instinct and every germ of greatness would perish in his nature; and these gone, and together with them every facility and incentive to self-improvement, the man would degenerate into the brute, and communities of such beings would become awful scourges in the earth. We solemnly believe that the Sabbath alone, by its universal provisions, its benignant restraints, and its proclamations of mercy, stands angel-like between us and this abyss of ruin.

3. *The Sabbath is eminently conducive to health.* Health consists in the proper performance of the functions of those organs which constitute the body of man: it is the perfection of the physical system. The preservation of health depends upon the maintenance of the energy of the living functions, which, when severely tasked by protracted labour, can only be restored by commensurate repose and recreation, and by such other exercises as tend to impart vivacity and exhilaration to the mind. Now, these indispensable advantages, as *we have attempted* to show, are guaranteed by the Sabbath, *and that in far more* abundance and with greater certainty *than could be otherwise* secured. The weekly Sabbath comes

to sprinkle its reviving dews on the hot brow of industry, and administer the elixir of life to a fainting world!

A moderate amount of physical effort, proportioned to the degree of muscular energy possessed, and interspersed by intervals of refreshment, contributes decidedly to the development of the strength and well-being of the frame; but wherever the tasks of toil are pitilessly multiplied—where the shoulders can never throw off the yoke—where the spur is ceaselessly applied to the poor fettered slave—such a course of stimulation, must strain and derange the delicate mechanism, engender disease and premature decay, and goad the body, with unnatural swiftness, into the bosom of a welcome grave!

Health is unquestionably the greatest temporal blessing sweetening the condition of those, who are dependent for their subsistence on manual labour. It is the chief element in the scanty capital of the poor operative. Rob him of this, and you reduce him to pauperism and want. While health tints his countenance, nerves his arm, wings his feet, exhilarates his spirits, and pours a spring-tide of energy through the channels of life, the robust mechanic will sport with labour, laugh at poverty, and find existence to be a luxury and a joy. But when the health sickens, and the strength declines—when the arm hangs pithless, and the eye grows dull—then it is that confidence reels, the buoyant spirits droop, and Hope—that heavenly guest, which is the first to come and the last to leave the human bosom—languishes and dies. It is a sorrowful sight to behold the delicate and sickly, compelled by dire necessity to bend their weakness to efforts suited only to the athletic—to see the shrivelled limb straining its feebleness to earn some scanty pittance—and the decrepit form borne to the dust in painfulness beneath its cruel load. Yet such sights are at present mournfully common in our world. We cannot walk along our streets, or visit the retreats of industry and the marts of business, without having our eyes grieved, and our hearts pained by their recurrence.

But if man fade so rapidly, with a seventh portion of his time consecrated to rest and renovation, then what imagination can conceive the frightful condition into which he would be plunged, if the barriers of the Sabbath were hurled down, and reclining humanity were summoned from its repose, to commence a life of uninterrupted bondage. If the wear and tear of the beautiful machine be attended with so much mischief *now*, how fearful would be the destruction of health and life under a system so grinding and ruthless! How dreary and death-like would the world become! Its workshops would resemble the wards of some mighty hospital, tenanted by the pining victims of intense toil. Manhood would, in one or two generations, lose all its characteristic strength; Youth would be smitten with a fatal blight, ere it had half attained its growth; and hale Old Age would soon become a prodigy to be wondered at in the land.

Yokefellows! think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labour thus going on in one monotonous and eternal cycle—the limbs for ever on the rack—the fingers for ever plying—the eye-balls for ever straining—the brow for ever sweating—the feet for ever plodding—the brain for ever throbbing—the shoulders for ever drooping—the loins for ever aching—and the restless mind for ever scheming. Think—as your imagination beholds the unvarying wheel of work, the treadmill of labour, thus going round, and round, and round; without a change, without a pause; from morn to night, from moon to moon, and from year to year—think, if you can, of the desolations that must follow this absolute reign of Labour over the whole realm of time. Think of the beauty it would efface; of the merry-heartedness it would extinguish; of the giant-strengths that it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sicknesses that it would *breed; of the projects* it would wreck; of the groans that it *would extort; of* the lives that it would immolate; and of *the cheerless graves* that it would prematurely dig! See them,

toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, sowing and reaping, razing and building, digging and planting, unlading and storing, striving and struggling;—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the road-side and in the wood, in the city and in the country, on the sea and on the shore, *on* the earth and *in* the earth;—in days of brightness and days of gloom; in hours of sun and seasons of storm; in times of trouble and times of peace; in the heights of day and in the depths of night; through the savageness of winter and through the gentleness of spring; in the energy of youth and in the impotence of age; when health is merrily dancing in the blood, and when disease is eating up the strength; when death is in the lonely home, and when happy life encircleth the hearth:—thus the wheel of labour would go round with the earth, and the children of industry, chained to its surface, must follow its ruinous circumvolutions, till, exhausted by unnatural efforts, they relax their hold, drop off, and suddenly disappear!

The worn-out wayfarer, finding no verdant resting-place, and no house of entertainment to cheer him in his travel, must sink at length on the road-side, and miserably perish. The delicate and the fragile, would be speedily "crushed," by such a doom, "before the moth." Feeble constitutions, that with a seventh day's fostering care, might eke out their residue of strength for many years, would be broken down with a sudden crash. Incipient diseases, which nature, invigorated by adequate rest, might overgrow, would be developed with a deadly rapidity. An intenser labour would be found a dreadful forcer of the seeds and rudiments of decay which are embedded, more or less plentifully, in all of us. Under the vassalage of such a gigantic oppressor as unrestricted labour, Earth would reek with the sufferings of her offspring; whilst *the all-absorbing* prayer of her millions would be for "Rest! *Rest! Rest!*" or the quiet slumber of the grave!

Oh! glorious Sabbath! almoner and nurse of health! we, the children of toil, flee to the shadow of thy protection. Thou standest beside us, like some guardian spirit, casting over us the shield of thine excellency, enfolding our jaded powers in thy sustaining arms, and saying to the encroaching tide of human selfishness, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." May thy bulwarks, notwithstanding all hostile assaults, stand strong as the everlasting hills, and be, in all coming ages, for a refuge and a covert to the children of men!

II. THE MERCANTILE ADVANTAGES OF THE SABBATH. We have dwelt, somewhat at length, upon the *physical* benefits resulting from the observance of the Sabbath—contemplating it as the couch, especially provided for the repose of those prostrated powers of industry; as a season eminently adapted to lure to the cultivation of all the graces and refinements of civilization; and as a provision, designed to replenish those impoverished springs, upon which an energetic condition of health and strength depends. But beside these advantages, we believe it is capable of proof, that the suspension of all secular employment on the Sabbath contributes directly to the *pecuniary* interests of the working classes. This assertion will, perhaps, excite a momentary surprise in those, who have only viewed the subject with the eye of covetousness, and under the bias of a sordid heart. But after pondering well the few rudimental thoughts we are about to submit, we think they will arrive at a thorough conviction of the soundness of this somewhat startling proposition.

For the sake of perspicuity, we shall divide the working classes of our country into two distinct branches—the two great arterial streams of production, that supply the necessities of the social body, and that create the wealth of the empire—viz., our *mechanics* and our *agricultural labourers;* the former division comprehending our manufacturing operatives, our *artificers, the workers* in metals, and those following numerous *other skilful crafts; and* the latter branch comprising all farm *servants, or individuals* engaged in the production of food. Le

us first view the subject, in relation to the *mechanical* department of labour, by whose agencies we are furnished with all the external necessities and luxurious appendages of life; such as, our apparel and all our personal ornaments; our dwellings, with all their garniture and utensils; and our libraries, with their literary stores.

The addition of the Sabbath to the established period of labour, would be attended by such consequences as are greatly to be deprecated by those whose hands are obliged to minister to their daily wants. They are these:—INCREASED PRODUCTION—DIMINISHED CONSUMPTION—A NEW STIMULUS TO COMPETITION, AND A REDUCTION OF WAGES. If these effects can be shown to be the legitimate fruit yielded by the secularization of the seventh day, we shall have done much towards winning for it a higher and warmer estimate on the part of many, who have been wont to regard its observance with grudging aversion. If the former two results mentioned can be satisfactorily proved, the latter two, at least in a country like ours, depressed by a superabundant population, must inevitably follow.

1. *The appropriation of the Sabbath to worldly occupations would be accompanied by* INCREASED PRODUCTION. That is, the fruit of our manufacturing exertions would be multiplied, just in proportion to the additional period of time devoted to labour. We are aware that this position is by no means certain—that it is based, perhaps, upon a fallacy. But then the alternative of relinquishing it would tell fearfully against the interests of our overtasked artizans, and would disclose such a state of things as christians, philanthropists, patriots, and statesmen must alike deplore. However, as it is our intention to recur to this surmised objection again, we shall for the present assume the proposition to be sound, and give the working people of England the full benefit thereof. We shall now attempt simply to furnish some illustrations of its truth and validity. It is very clear that, *all things being equal, the result* of a man's industry, who works six days or *sixty hours,* would be exceeded one-sixth by the result of

seven days or seventy hours' work per week. Only let this principle be expanded over the whole field of labour, and the aggregate result must be of the same nature as that in every individual case. Thus, then, it follows, that the present amount of manufactured stock, annually produced from the raw material, would be multiplied in the proportion of one-sixth, by the abstraction of the Sabbath from rest—which would be an increase equivalent to the sudden influx of nearly a million fresh operatives. Now the question for the working classes to consider is—Would this increase of production be advantageous or detrimental to their interests? Would it promote their prosperity and independence, or conduce to their depression and servility? Would it tend to their progressive enrichment, or would it hang at length like a millstone about their necks, and drag them down to the depths of wretchedness? Is there a fair prospect of disposing of this immense excess of production? Are there markets available for this purpose? Are the ports of the world's commerce opening so rapidly to our trading enterprise, that there can be no reason to fear lest the supply should exceed the demand, lest our marts of merchandize should be glutted, and our warehouses crammed with unsaleable goods? Increased production, to *any* extent, could be attended by no evils, if consumption, domestic or foreign, kept pace with it. Do the signs of the times indicate the probable advent of such a state of mercantile prosperity? We trow not; but rather the reverse. So far indeed is it from being the case *now*, that we are in exactly the opposite condition. Our manufacturing industry already furnishes more than home necessities and foreign purchases combined, can remuneratingly take off. Even now, during some portion of every year, tens of thousands of operatives are without employment, or are compelled to abridge their hours of labour; whilst ever and anon, some commercial crisis convulses the framework of society, drives *multitudes* forth from their cells of industry, and sends them *drifting through the* land—a famishing and beggared race! *The effect of the* secularization of the seventh day would be

to augment and aggravate these terrible evils. But this is not all. It would lead to—

2. DIMINISHED CONSUMPTION.—Store-houses gorged with surplus merchandize on the one hand, and a visible decline in the trading prosperity of a nation on the other, generally go together. The falling off, in the case we are assuming, would affect the staple commodities of business—food, apparel, and furniture; and this decline would result mainly from these two causes—first, the *non-employment* of hundreds of thousands of men, women, and children, whose ordinary week-day operations would be superseded by the labours of the Sabbath; and who would, therefore, be *incapacitated* from obtaining any of the comforts, and but a few scanty morsels of the necessaries, of life:—and a second source of this decline would exist in *the diminished requirements of the working classes themselves for the indulgences of life.* A population, despoiled of its holydays, and brutalized by ceaseless toil, would have little taste, and less leisure, for the acquisition of such things. The extension of our work over another day of the week, would not create one new want, nor add any keenness to those already felt. No more *food* would be consumed in consequence, even with the sharpest appetite that labour could impart; for the Sabbath is, proverbially, with the thrifty poor, a day of feasting and good fare. The dwelling would boast of no richer *garniture* in consequence;—no tasteful ornaments would be seen scattered about the room, when there would be no neighbours to drop in, to admire the cottage tidiness. Alas! under such a system, how soon would the pride of housewifery be swept away; and nothing but the meanest utensils would remain to relieve the nakedness of the domestic abode. And, then, no more *wearing apparel* would be required in consequence. On the contrary, every inducement to procure showy and costly attire would be withdrawn. What millions then would never change the clothes, that served them well enough for the drudgeries of *life! It is impossible* to calculate how great a portion of the *working classes* are indebted for their prosperity to the Sun-

day suits worn by the industrious millions. When we take into consideration the hands employed in manufacturing and beautifying the stuffs of which they are composed—in distributing and retailing them, throughout the length and breadth of the land—and the everlasting stitch, stitch, stitch, in fashioning them into vestments of elegance and beauty—we shall have some conception of the multitudes that draw their subsistence from this source alone.

Perhaps it may be urged against this view, that if the lower orders did not purchase their dresses for Sabbath use, they would, nevertheless, procure them for other occasions. This would undoubtedly be the case, to some extent, among the better class of artificers, but would still, we apprehend, leave a serious defalcation in the demand for goods of other qualities. For it should be remembered that, with multitudes, the Sunday suit is quite distinct in material from the clothing required by them in following their respective crafts. Whether these festal habiliments are worn partly for the gratification of pride, is not now the question for us to discuss; we have here to consider it simply as an element of comparative mercantile prosperity, or depression—as a matter of pounds, shillings, and pence, in relation to the condition of the productive classes. And so considered, the diminished consumption of the staple articles above mentioned, would reduce myriads of industrious families to destitution, and would recoil, fearfully, upon the cupidity of man.

3. From a redundancy of production and an abated demand, must follow INCREASED COMPETITION, AND REDUCTION OF WAGES. With less work to be performed, with a multiplying number of operatives, and with more time by one-sixth in which to exercise their callings, there would arise, of necessity, sharper emulations among those who have no property beside their hands and their health—nothing wherewith to support themselves and feed their families, save their skill and *labour*. Men, thus circumstanced, in order to secure some *few crumbs at* nature's table, would be found struggling *desperately with* their fellows, beating each other down to

such a minimum of remuneration as would barely suffice for the necessaries of life. In a race where all the competitors could not win, each one would strive, at whatever hazards, to be himself the successful candidate: "Skin for skin, yea, all that a man hath will he give for his life." Now, it would be utterly impossible, for an adequate rate of wages to be maintained amid the inroads of such evils upon the social economy. They must continue to sink lower and lower towards the point of utter penury and distress.

If the abrogation of the Sabbatical rest were not attended by the results we have predicted, then it would be in consequence of the two following facts—viz., that *seven* days' uninterrupted labour is not more productive than *six* days' toil, supplemented by a day of rest; for it should be remembered, that *time* is but *one* of the many elements conducing to efficient and fruitful labour; vigour of limb, buoyancy of spirit, and a joyous sense of freedom, are almost equally essential:—and again, that the mortality of our species, occasioned by this grinding system, would be increased to such a frightful extent, as continually to relieve the overgorged labour-market of its surplus hands. We leave the abettors of Sabbath abolition to decide, on which of the horns of this dilemma they choose to be impaled.

But we must now offer a word or two, respecting the bearings of the question on the husbandmen of our land. By the growth of the rural population, and the extensive displacement of manual labour by the introduction of machinery, the wages of this great body of our yokefellows have been already frittered down well nigh to a famishing point. But, miserable as is their condition at present, seven days' toil in every week would only serve to aggravate its horrors. A sixth portion of those at present employed, would be immediately expelled from the soil, billetted upon the large towns, and drafted into other occupations; or, disappointed in their most vigilant efforts, thus to found for themselves a home, by dint of honest *industry, they* would be compelled to take refuge within *the precincts of some* union-house; or else, by the pressure o

their wants, would, under the influence of exasperated feelings, be goaded into the commission of crimes that would embitter all their days, and darken the once bright prospect of their eternal future. Whilst, at the same time, those who continued to plod at the employments of husbandry would soon discover, that the pitiful sum at which their sweat and strength were valued, would undergo no rise in consequence of their multiplied tasks: they would receive the same insulting pittance for *seven* days' labour that they had formerly received for *six*; for it is not the question with many of their oppressors, what remuneration their hard services *deserve*, but upon how little of human fare the sons of the soil can labour and exist.

The foregoing considerations disclose to us this fact—that we do not need the Sabbath for mercantile, manufacturing, or agricultural pursuits, and that it is clearly the *pecuniary interest* of working men in particular, to resist to the utmost all the encroachments of unnecessary labour upon that day. In volunteering their own services, either out of contempt for the day, or through a longing for unhallowed gains—or in countenancing the enthralment of their fellows—they are fighting against themselves, and plunging a dagger into the heart of their own prosperity. Rather, let the whole community of Labour, with unity of soul, rise to withstand every insidious attempt to wrest from them this magna charta of their rights, as the free creatures of God!

III. THE INTELLECTUAL ADVANTAGES OF THE SABBATH. We have hitherto confined our illustrations of the value of this institution, to its meaner uses—as a benevolent provision, conservative of the well-being and happiness of the body; and as an economical arrangement, conducive to the wealth and prosperity of the empire: but we now propose to advance a step further, and view the Sabbath in its adaptation to the higher attributes, and more dignified relationships, of man. He *errs guiltily, who regards* the mechanic simply as a curious *piece of mechanism*, consisting of brains, and bones, and *muscles, and nerves*, endowed with extraordinary capabilities

of labour, and who treats him precisely as he would any other piece of machinery, casting him off when no longer serviceable.

Man is a being of mysterious complexity; and he who, in subjugating his powers to menial tasks, overlooks or blinks this fact, commits a sacrilege upon his nature. Whilst there is nothing too low or grovelling for him to stoop to, there is, at the same time, nothing too high to be unattainable by his ambition. While his feet tread the ground, his brow fronts the sky. While his hands turn the sod, tug at the oar, or ply the loom, his soul, in its spiritual outgoings, may be roaming among the stars. The extremes of majesty and meanness thus meet in his nature. His perishing body establishes his affinity with the dust; whilst his indestructible spirit links him with the heavens. His limbs furnish him with instruments fitted for labour; but his intellect qualifies him for THOUGHT. The meanest serf, whose figure is bowed earthwards by the hardships of his lot, is invested with an immortal MIND:—all unhewn, and shapeless, and beautiless, it may be; but still lying there, embedded in the deep mines of his nature—dungeoned in darkness, peradventure; but still alive, looking hopefully through its bars, and struggling to be free—void and unfashioned *now;* but with capacities for treasuring up a vast fund of ideas—poor and talentless in its present state; but nevertheless a mint, that may hereafter coin and give currency to its intellectual opulence—barren and birthless now; but containing in its womb the dormant rudiments of noble purposes, startling discoveries, beneficent deeds, or mighty revolutions. The annals of politics, the chronicles of science, and the archives of religion, bear witness to the bountiful upspringings of great and good men, from these unenclosed wastes of humanity. Science can boast of its Kepler, its Ferguson, its Watt, its Newton, and its Stephenson; and Literature can point, amidst innumerable others, to the names of Erasmus, Shakspeare, and Burns—*all these* having sprung from the loins of labour. *Philanthropy has* called some from the forge and from the

anvil, to the more blessed work of fusing hostile hearts and welding human sympathies. Religion, too, has ever selected her bravest and holiest champions from among the "common people." In primitive times, she found her John, and James, and Peter, following the occupation of fishermen, on the banks of the Galilean lake, and taking them from thence, made them the apostles of her sublime revelations; and in this late age of missions, she has drawn her most illustrious Christian heroes—her Martin, her Brainerd, her Carey, her Williams, her Knibb, and her Moffat—from similar spheres of social obscurity, and sent them forth to humanize, regenerate, and redeem mankind.

Such being the inherent grandeur of man, even when found in the rudest condition, and fulfilling the humblest functions, we may reasonably suppose that the Sabbath, being made expressly *for man*, whilst it ministered refreshment to his corporeal frame, would not overlook the higher necessities of his compound nature. Nor are we disappointed in these expectations. The Sabbath has a twofold function to perform. It comes to give rest to matter, and liberty to mind. Whilst it soothes the senses, it unleashes the spirit from its tether. It withdraws the hands from gold-gathering, that it may feed and feast the intellect with knowledge. It disinters the soul from the rubbish of earthly cares, and plumes it for higher converse and loftier studies. It favours inaction only so far, as it shall contribute to the advancement of intelligence. Thus the Sabbath as clearly indicates that the working man has a MIND, demanding to be exercised and enriched, as that he has a body, sighing in its weariness for the sweet indulgences of rest. And how beautifully is it adapted to the former, as well as to the latter, of these ends. It supplies the great desideratum of the artizan and husbandman's plodding existence—leisure for profitable reading, and mental and moral culture. Its benign influences are eminently calculated *to warm* into life, and nurse into maturity, many of *the finer attributes of* mankind.

1. The advantage of the Sabbath, as it respects the enlarge-

ment and fructification of the minds of the lower classes, is strikingly seen in the opportunities it affords for PRIVATE STUDY AND REFLECTION. The different callings pursued by the bulk of our working men engross nearly all their time, and which they are thus compelled by their indigent circumstances, to give in exchange for the means of subsistence. Where some few parings of time remain at the disposal of the sons of toil, they are generally so scattered, and occur at seasons when the corporeal powers are so prostrated, and the spirits so spent, as to be comparatively valueless, and passed in negligent musing. It must be admitted, that such intervals of spiritless exhaustion are not calculated to predispose to intellectual effort, or to increase the hunger of the mind; but rather, where no deliberate resolve to excel has been formed, present strong inducements to waste them in scenes of excitement and sensuality. And, sad to tell, the garish and syren-voiced temptations of the world have prevailed, to a lamentable extent, in alluring our artizans and peasantry from the more solid pursuits of learning.

Now this great defect of the week is bountifully supplied by the boon of the Sabbath. It prescribes the ancient landmarks of labour, and encloses from the wide waste of common life, an allotment sacred to the culture and growth of mind. A seventh portion of our time—fifty-two Sabbaths in every year, and ten years of Sabbaths, or 3650 days, in a life of three-score years and ten—is thus redeemed from secular pursuits, and becomes the especial property of Mind. Oh! what intellectual riches would the Sabbath hours of an average life, wisely husbanded, enable us to hoard! How might we elevate our condition, dignify our characters, strengthen our virtues, and sweeten the bitterness of our lives, by a conscientious use of these oft-recurring opportunities! But, alas! how little is this princely blessing understood or appreciated by the working classes! How fearfully are its privileges abused, and its purposes perverted! *Instead of* works healthful in their tone, and moral *in their tendency*, we find the reading multitude delighting

in low and pernicious productions. Instead of reading books calculated to expand their intellect, and nourish in them great, and good, and god-like thoughts, we find among them works irreligious in their character, and designed to pander to the corrupt passions of human nature. In the place of the Bible may be seen the Romance; in the place of the volume, illustrating the works and ways of God, or descanting on the destiny of man, will be found the Sunday newspaper, consisting of the weekly offscourings of a nation's depravity diligently raked together. This literary garbage is the mental aliment served up for Sabbath entertainment, to tens of thousands of our working population. The issue of these messengers of impiety and immorality fluctuates between 50,000 and 100,000 weekly. What streams of corruption a prostituted press thus sends reeking through the land, polluting the souls and vitiating the tastes of old and young, imparting morbid cravings to the minds of both sexes, and poisoning the nether springs of morality and religion. Where is the man, who has risen from a low station to eminence of rank, or to commanding influence of mind, by feeding on such trash as this? Where shall we find the pioneer of liberty, the wrestler for human rights, the social regenerator, the original thinker, the conqueror of science, or the preacher of religion, who, in surmounting his early disadvantages, has not jealously husbanded the precious hours of the Sabbath? Never, until the working classes shall change their predilections, root out these literary tares from their homes, and spend a portion of the Sabbath in storing their minds with wholesome knowledge, will they realize the full advantages of the day, in relation to their intellectual development.

2. *Besides the facilities thus supplied for the private acquisition of knowledge, the Sabbath also furnishes the means of* PUBLIC ORAL INSTRUCTION. This provision is peculiarly valuable to the mass of the people, whose avocations and *straitened* circumstances necessarily exclude them from many *sources of improvement* accessible to others. It is, pre-eminently, *the glory of the* Sabbath. In England, Scotland, and

Wales, about 35,000 buildings are flung open on this day, for the impartation of instruction in morals and religion. About 40,000 minds, many of them gifted and powerful, have consecrated their talents to this work, and distribute on this day, the fruit they have garnered up by the studies of the week. Every thing in the nature and accompaniments of the day favours and aids their efforts. The cessation of business, the sudden enfranchisement of the thoughts from worldly thraldom, and the universal tranquillity that reigns around—all conduce to the success of the preacher's ministrations. But for the institution of these means, what multitudes of every generation, must have passed to the grave, ignorant of their responsibilities, their moral relations, and their destiny. The Sabbath abstracts the mind from carnal contacts, and keeps it from rooting itself altogether in the earth. It beckons the crouching spirit of the trader away from week-day scenes, to higher and calmer regions.

The INSTRUCTION dispensed on this day is of a character calculated to expand, refine, and sublimate the mind. It embraces a boundless range of topics, from the simplest elements of knowledge appreciable by the dullest intellect, to the most recondite mysteries that baffle the highest reason. It unseals the fountain-head of Truth, in the nature of God. It unlocks the treasures of divine philosophy, in Creation, in Providence, and in Redemption. It impresses into its sacred service, whatever is beautiful in nature, grand in science, and instructive in art; whatever is pure in ethics, lovely in virtue, and sublime in revelation: whatever is monitory in the past, perilous in the present, and inspiriting in the future. It leads the mind backward to the ages before the flood, to the paradisaical state of man, to the origin of the universe, and thence to the vast solitudes of a past eternity; or it urges the shrinking spirit forwards, through the valley of the shadow of death —through the dark and populous empire of the grave—into the august presence of the Judge of all the earth—to the *home of the beatified*—to the pandemonium of the wicked—

and onwards into the immensities of the everlasting future! It addresses itself to all the faculties and passions of the soul; it illumines the understanding, sobers the judgment, thrills the heart, softens the feelings, energizes the conscience, and sanctifies the deepest affections of our mysterious nature.

The public instruction of the Sabbath, teaches man also to understand HIMSELF—a study of supreme importance, and of intense interest, and one that should take precedence of every other. It is ever reminding him of his immortality, and giving premonitions of his latter end. Its lessons are suited to the changeful circumstances and experiences of his chequered history; it counsels him in his embarrassments, comforts him under his adversities, encourages him amidst his struggles, and strengthens him for the hour of temptation. It habituates the mind to the contemplation of all that is wonderful and glorious in God, and all that is hateful and terrible in sin; all that is divine in compassion, and victorious in love; all that is beautiful in holiness, and hideous in depravity; all that is hallowing in truth, and pestiferous in error; all that is alluring in heaven, and revolting in hell. It is impossible to exaggerate the blessed effects, resulting to the working classes, from thus familiarizing their minds with sound scriptural views and holy Bible principles. Such instruction exerts a plastic power upon the character, and tends to make them more conscientious as servants, more patriotic as citizens, more peaceful as subjects; wiser as men, better as parents, and happier as Christians.

3. *The* SABBATH SCHOOLS *of our land afford another exemplification of the advantages of the Sabbath in relation to mind.* These delightful institutions are mainly supplied with scholars from the families of the lower ranks of society. There are at the present time, according to a recent calculation,* not fewer than two millions of such children gathered every Sabbath day into these Christian nurseries; a large

* *See Edward Baines'* Lecture on Education, at Crosby Hall, Feb. 15, *1848.*

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proportion of whom are employed through the entire week; and who, but for this expedient of Christian benevolence and zeal, would grow up in a state of barren ignorance. Here, then, we have a machinery, simple in its construction, noiseless and unobtrusive in its operations, but nevertheless wonderful and far-reaching in its results. The ten thousand little streamlets glide unseen along the bed of society—the children and their teachers come and go from week to week—the busy world, meanwhile, taking no note of them; but a mighty and beneficent work is stealthily going on in secret. The fallow ground of two millions of minds is brought under the culture of spiritual husbandry.* The virgin soil of youthful hearts is turned up, and exposed to the warm breath of instruction. The seeds of evil germinating there—those indigenous to their nature, those shed upon them by a pernicious parental example, and those borne to them on the wings of every worldly influence—are sought out, and carefully eradicated. Fresh sowings simultaneously take place; living germs of goodness are implanted; the stony heart is oft-times made ductile by tender treatment; the conscience is aroused; the intellect is dressed and fructified; an appetite for nutritious knowledge is created; and thus the work hopefully goes on.

Sometimes the green blade of promise speedily appears, the budding intellect expands its leaves, and the progressive life yields a rich crop of piety and usefulness. In other cases, the springing is delayed. The golden grain seems to have perished in the ungenial bed to which it had been consigned. But no. Rank passions and luxuriant vices have only checked the precious seed and retarded its growth. The living rudiments can never rot: they lie, deeply earthed in the heart; entangled, perhaps, with the fibres of sins that root themselves there; awaiting a predestined day—an hour—a place—when and where, they shall suddenly burst, with startling energy, into sight. It may be on the desolate rock, when the wreck

* *A glorious band of* 250,000 teachers are employed in the work of *Sabbath-school tuition.—Vide* Baines' Lecture.

is going down; it may be in the heart of a deep wilderness, or in the worse solitude of a crowded city, when no friendly face beams upon them; it may be in the grave-yard, in the day of desolation; it may be in the lonely chamber, in the dead of night; it may be in the dungeon, when crime is fully ripe; or it may be on the death-bed, when the judgment-hour draws near! For on all these occasions, and in all these places, have the imperishable reminiscences of Sabbath-school instructions been suddenly revived. Sometimes to communicate a glimmering hope of the Divine mercy; at others, to add fuel to the burnings of despair.

What rich fruitage has this blessed system already yielded! The Sabbath-school is a nursery of national righteousness. It has supplied men of integrity for responsible stations in society. It has, from year to year, replenished the church of God with new members. It has provided the ministry of our land, with not a few of its most illustrious ornaments; and has given the first impulses of seraphic zeal to many of the most distinguished missionaries of modern times. And who can compute the number of dormant minds it has quickened into activity—the fine intelligences it has opened and expanded—the memories it has stored with precious truths—the trailing virtues it has supported and invigorated—and the thriving vices it has withered, uprooted, and destroyed!

It is, moreover, the peculiar excellence of this educational system, that it not only developes intellect, but it developes it in a *right manner*. It does this, not by artificial stimulants, forcing a precocious and sickly growth, but by simply aiding the healthy action of nature. For it is not the abstract acuteness and capacity of any mind, but the *proper application of its powers*, that should be a matter of solicitude. A splendid intellect prostituted to the advocacy of error is a fearful curse; whilst the humblest talents, plighted to truth, and wisely directed, may prove an enduring blessing.

Had the Sabbath no other benefit of which to boast, than *that of educating* the incipient mind of the children of the *working classes, it* would be entitled to our warmest gratitude

and commendation. Sabbath-school instruction is one of the most hopeful and influential of all labours, and in the present perilous times is emphatically required! If the wide undergrowth of youthful mind be not carefully watched, and directed, in its earlier stages of development, small success will attend any subsequent efforts to improve it, when it has attained a dwarfed, misshapen, and stubborn maturity. If good impulses are not given to the rising intelligence of the labouring population in childhood, there is painful reason to fear that, in very many cases, the impressing season is irrevocably lost. Other teachers are in the field. Other influences are busy all around. Life opens up its beguiling scenes to the inexperienced eye. Harlotry lavishes its blandishments, and weaves its snares. Scepticism insinuates its doubts. Profanity next approaches, flashing its witty jests and blasphemies. Enticements to dissoluteness and sensuality ply the unguarded victim on every side, till at length the time not spent in the duties of his calling, is wasted in awful wickedness. Thus the fallen one becomes a wretched outcast from all good men. And thus minds that, with timely training, might have struggled into light and usefulness, become blasted by early neglect, and the fierce onset of earthly temptations.

But if youth *will* push its way to the brink of destruction, let us, nevertheless, fence the path with all possible resistances and obstructions. Since the road to ruin is so easy, and congenial to the heart of man, let us lodge in his mind, every principle that is calculated to retard his progress and damp his guilty ardour. This object is blessedly achieved by the Sabbath-schools of our country.

What a fund of blessing is thus hoarded up in the Sabbath! Its uses in relation to MIND are not at present fully understood; for its rich available sources have never yet been half explored. The present Sabbath-school system, for instance, is but the embryo of a more perfect scheme for intellectual elevation *hereafter* to be disclosed.

IV. THE DOMESTIC ADVANTAGES OF THE SABBATH.—

Besides numerous incidental and collateral benefits, resulting from the advent of the Sabbath, in relation to the homes of the working classes, there are three great ends directly promoted by it, that are worthy of special regard: it favours the cultivation of natural affection, it secures family fellowship, and it generates and fosters domestic piety.

1. *Under the auspices of the Sabbath, natural affection is nurtured and increased.*

The institution of families does not owe its origin to human ingenuity. God himself has grouped the human race in these miniature associations; and by the refined instincts which he has implanted in their bosom, has, in all ages, and amidst all the confused comminglings of mankind, preserved this unique institution from destruction. The homes of men are the centres of nearly all the light and warmth that cheer the social world—the arks, that shelter mankind from the raging tumults and storms of life—the cells, where the loving and the loved hoard the sweet fruits of their reciprocal affection—the well-springs, that supply mankind with the purest draughts of earthly happiness. Attachment to home is always strongest in the hearts of the virtuous and the good. Whilst it will be found, that those who have abandoned themselves to sensualism and vice, have first learned to loathe the quiet joys, the chaste delights, and the gentle affections of the family circle.

All our natural affections are quickened by frequent and kindly domestic communion. The offices of love, the acts of devotedness, and the proofs of tenderness, constantly repeated among relatives, mingling in the same dwelling, cannot but powerfully affect their emotional nature, and continue to weave, day by day, a chain of love around their hearts. The strength of this chain will depend, in a great measure, upon the frequency, or infrequency, of the intercourse subsisting between the respective members of the household. It is proverbial, that absence tends to the estrangement of the heart, even from those claiming the closest kinship with us. Where our seasons of communion, therefore, only occur at length-

ened intervals, or where they are hurried and embarrassed by the intrusion of care and anxiety, the bonds linking together the members of the family, must of necessity be thereby relaxed and weakened.

These observations bring at once to our view the position of the working classes, in their respective families, as it respects the cultivation of those natural affections, from which so large a share of their earthly enjoyments spring. During the days of labour, the artizan or the husbandman is, to a great extent, an involuntary absentee from his home. He rises early in the morning, before the remainder of the family are up, and goes forth, like the sun, to perform his daily circuit of duty. If the scene of his operations happen to be near, he shows himself punctually at the hours of refreshment, partakes hastily of the family meals, and again disappears; but if, as is frequently the case, his sphere of labour be remote, then he returns no more to his fireside, till the evening is far spent, and when the children, or the sick wife perhaps, have retired to rest: whilst in very many instances, the great distance of his employment will detain him from the bosom of his family, till the broad shadows of the closing week are stretched across the land. This is the perpetual lot of millions of our toiling tribes. What opportunities, then, have they, in these swift visits to the domestic hearth, or in the drowsiness of evening exhaustion, to breathe sympathy or minister comfort to an ailing and suffering wife? What opportunities to win, by parental endearments, a lodgment in the hearts of their offspring? What leisure to sit under the shadow of the gourd their own hands have planted, and eat of its delicious fruits? If some provision had not been made, to obviate the effects of this domestic deprivation, the families of the working classes generally, would present a painful spectacle of mutual indifference and disaffection between husbands and wives; and of alienation between fathers and children: for when the natural affections, which mainly give birth to all the delights of home, are suffered to languish through neglect, there are no evils, or distractions, to which such households may not become a prey.

But the same benevolent Being, who has, by certain constraining laws interwoven with our nature, clustered mankind in these little communities, has also, even in the most unpropitious circumstances, afforded facilities for promoting those refined instincts, on the strength of which the happiness of the family institution chiefly depends. God has given to the sons of labour, the Sabbath for a sacred possession. On this day, the separations of the week do not take place; the dissociated are brought together into fellowship; the brother caresses the sister; the father lavishes his fondness upon the children; the husband tenderly greets the wife; and the zone of charity encompasseth the household. The pulses of affection are quickened in every soul; each beholds his or her happiness imaged in the beaming countenances of all beside; and thus love ripens apace, beneath the clear sunshine of the heart.

If the Sabbath fail to bring household harmony and interchanges of affection, as it does in too many cases, we must attribute it, not to any defectiveness in the provisions of the day, but to the prevalence of discordant passions in the bosoms of the members of the family. Their heart-strings are out of tune; consequently the music of domestic life is marred. The father is austere and despotic, it may be, or the mother is querulous and ill-tempered; in either case, the green affections of childhood are blighted as soon as they appear. The husband, perhaps, is enslaved by intemperance, and robs his family to satiate his lusts; the down-trodden wife either upbraids him, or sullenly submits to her fate; and the slighted children learn to dread, and recoil from, their degraded sire. To such, the Sabbath re-union brings no divine concord, no holy heart-communion; and thus ruthlessly does Sin oftentimes blur the bright beauty of Sabbath homes, and neutralize the kind intents of Him, who is alike the Founder of families and of Sabbath days!

2. The Sabbath secures to the working classes opportunities for domestic fellowship.—This is but an amplification of the idea upon which we have already dilated. During the week,

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by far the largest portion of their time is consumed amidst their coadjutors in toil, many of whom are comparative strangers to them; others are unworthy of their confidence and friendship; whilst the fellowship of not a few is decidedly distasteful and distressing. It imparts a double joy, therefore, to the intelligent and virtuous man, to be able to escape for a season from such contacts, and to find a temporary retreat in the bosom of a cheerful family. Here he can breathe freely, in an atmosphere untainted by the impurities that have surrounded him throughout the week. Here he can solace his soul, with the sweet converse of those he loves. On this day, he has time to imprint, line by line, lineament by lineament, an indelible image of himself, on the hearts of his sons and daughters. On this day, he has leisure to extract the honey of domestic happiness, from the beauteous flowers bursting and blooming around him, in the garden of his home. On this day, he has opportunity to cultivate the affections of his children, by directing them towards worthy objects; to admonish them of their faults and follies; to point out the temptations to which they are exposed; to forewarn them, with a parent's earnestness, of the perils that beset their steps; to impregnate their minds with sound principles; to instil virtuous sentiments; to extirpate vindictive dispositions; to encourage the exercise of the intellect, and strive to exalt the moral sense; in short, to weed out of their natures, whatever would prove detrimental to their happiness or usefulness, and at the same time to foster in them, whatever might tend to improve their characters, or give stability to their future lives.

If this parental mission, to which the Sabbath peculiarly calls the heads of households, were but conscientiously fulfilled, what myriads of youth might be snatched from infamy; and what numbers of sorrowful parents, whose heads are prematurely bending to the grave, might spend a happy and extended old age, beneath the family vine they had planted *in their days of* strength. But in the most critical periods of *their children's* history, their minds and morals were neglected

—left exposed to the sower of every sort of evil,—and now, alas! they are harvesting a terrible retribution, in the crimes and sufferings of their scattered offspring!

Contrasted with this dark picture, how blessed is the retrospect of a well-spent Sabbath in the family! What a sweet preparative for the struggles of the coming week! Where is the father, who would not go forth on the Monday morning, with a heart brimful with rapture, to toil anew for his wife and children! And how often, as the hot dews of labour roll from his forehead, and his weary arms drop pithless by his side, will the swift thoughts of home rush over him, reviving him like new wine, and quickening all his flagging energies! The exertions of such a man, acting under such abiding impulses, cannot be otherwise than fruitful; and how precious should such fruits be esteemed, when cast into the family lap, for the impartial use of all!

It is equally cheering to the matronly wife, to be privileged, for one day in seven, to entertain her lord in the peaceful realms wherein she lives and reigns. Exiled to a great extent from her presence in the week, she ardently longs for the day when her husband shall fill the vacant chair beside the hearth, irradiate the cottage with his smiles, and delight her ear with that voice, whose tones of tenderness whispered away her heart in the romantic days of her maidenhood.

But if the communion of a well-ordered home be thus refreshing to parents, it is difficult to overrate the hallowing influence it exerts upon the minds of the rising members of the family. It helps to consolidate the virtuous formations of their characters. It preserves the guileless and unsuspecting from the fatal seductions that bestrew the highways of the world. It restrains those prurient desires, that so often burn in the bosoms of the young, to rush into the world, and into the blighting excitement that rages out-of-doors; and teaches them betimes, that real happiness may be imbibed at the *quiet cistern of domestic* enjoyments, but never from the *turbid currents of a dissipated* life.

And then, this influence is as lasting as it is beneficial.

The recollections of a happy home, will cling to the young adventurer when his turn comes to plunge into the wild waters of a turbulent world. In the case of him who is under the sway of virtuous principles, these sacred remembrances will never lose their power; whilst in the case of him who has swerved from the path of rectitude, the Sabbath counsels of a serious father, and the fervent pleadings of a pious mother, will vibrate upon his ear amidst the guilty excesses of a profligate career. The earliest impressions of home are generally the deepest, and the last to be effaced; and where these are of a pleasing and salutary character, they will often act like an anchor, in steadying the heart of the young sinner, and preventing him driving headlong on the rocks of destruction! But there is yet another aspect, in which the domestic advantages of the Sabbath may be viewed.

3. *The Sabbath affords facilities for the promotion and exercise of family piety.* The ordinary work-days of most of our operatives are necessarily so engrossed by their out-door occupations, and the time consumed in going to and fro, that, whatever their inclinations may be, they seldom have opportunity to indulge in the offices of family devotion. Business, as now conducted, is so thoroughly worldly in its spirit and requirements, and so greedy of every moment it can wrest from its slaves, that no space is left, between the rising and the setting sun, for the pious labourer to assemble his household around the domestic altar. His meal-times barely suffice, to enable him to reach his home, to appease the appetites of nature, and to retrace his steps again. Thus the devout workman, however his soul may pant for a brief daily season which he may consecrate to the social exercises of religion, finds himself irresistibly borne onwards by the tide of human selfishness, and compelled to conform to many of the customs and restrictions imposed by the ungodly.

But here again, as elsewhere, the mercy of Heaven interposes on behalf of its vexed children. Every seventh day *that breaks* upon the groaning world, publishes liberty to *these lamenting* captives. The rich banquet which this d

spreads, atones, in some measure, for the spiritual scarcity of the week. On the Sabbath the perusal of the Scriptures may be resumed; the reunited household, free from the inquietudes and claims of secular duties, may meet for praise and prayer around the throne of grace; the well-matched pair will take sweet counsel together, and of the Lord; the inquisitive children, gladdened at their father's sojourn among them, will drink from his lips the words of sacred instruction; friends and kindred, dropping in, will fraternize with the family, in their communings with each other and with Heaven, and go away bearing a rich blessing in their souls; songs of rejoicing and canticles of praise will resound through the templed cottage; whilst the foretastes of heavenly bliss will often ravish the hearts, and the foreshadowings of a coming glory will gleam upon the countenances, of its happy inmates. Nor will the public ordinances of Divine worship interrupt this holy fellowship. An intelligent and earnest piety in the rulers of the family, will generally so contrive as that most, if not all, of its members may repair in company to the house of God, and there celebrate Divine mercy, with the great congregation of Israel.

Such are some of the inestimable privileges, which the Sabbath institution guarantees to the families of the working classes. It requires, therefore, but a glance to perceive the deranged and godless state, to which the repeal of the Sabbath law would reduce them. The natural affections of the lower orders would thereby be blunted, and a diminished interest in each other's well-being would ensue, in consequence of the infrequency and hastiness of their family intercourse. The several members of the same household would grow up in strange and freezing apathy towards each other. The children would seldom see the father, except for a few hurried minutes, and then it would be when he is chafing beneath the labour-yoke, and when his eye is continually roving to the *admonitory hands* of his watch—a time not at all calculated *to encourage the* reciprocities of paternal and filial love. The *father, too, on his* part, never having a few consecutive hours

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of leisure, to enable him to explore the mine of household treasure which he nominally possesses, would soon feel the chain of labour drag as heavily as his dead heart within him; while the brawny arm of energy, and the soul of enterprise, would flag, because the inspirations of love were wanting. For where ambition, or covetousness, or emulation stimulates *one* to indefatigable effort, Love impels *thousands* on, in the fierce races of human industry. Think of this state of things everywhere existing among the working classes—think of homes divested of their attractions—think of the bonds of sympathy between the closest kindred universally relaxed—think of the strong affinities of nature which, for lack of adequate domestic fellowship, are dying out of human hearts—think of hard labour, thus deprived of its elastic spring, going on with sluggishness and languor; for who would toil, and sweat, and "grind the bones out of his arms," without a powerful motive?—and what motive is sufficiently strong, to urge millions of our yokefellows to menial offices all their lives, save necessity to provide for themselves, and love towards those dear ones who have a natural claim upon their services?—think of the consequences that would ensue, from the withdrawal of this mainstay of the industrial habits of the people; and infer therefrom, the inexpressible advantages accruing to innumerable family groups, and to society at large, from the maintenance of the Sabbath from all secular and carnal innovations.

The extinction of the Sabbath, moreover, as a day designed to be especially devoted to religious pursuits, must lead to the extinction of domestic piety; and wheresoever piety shall cease to have a voice and an altar in the house, it will simultaneously cease to have an embodiment in the church, and an existence in the world. Were Religion, with its angel-retinue of graces, to be thus banished from our earth, Godlessness and Impiety, with their demon-throng of attendant evils—Oppression, Extortion, Discord, Hatred, *Revenge, Blood*-thirstiness, and every species of sensuality *that can debase* the human form—would reign and riot

unchecked among mankind! Between us, and a catastrophe so dire, stands the SABBATH DAY, whose seemingly frail barriers were originally built, and whose dilapidations from age to age have been repaired, by the hands of a Divine Artificer.

V. THE MORAL ADVANTAGES OF THE SABBATH. This is one of the most solemn phases of the subject. It may be viewed very differently by different minds. The dominant mood of the ruminator is likely to darken or illumine the steps by which he reaches his conclusion. We believe, that the beneficial influence of the Sabbath on the interests of morality can be triumphantly established. In the *right* dedication of the day, is locked up all its hoarded blessedness. Used in accordance with its institutional laws, it is birthful of unmingled good. Desecrated to dissipation, wasted in the chase of vanity, or pawned for unblessed gains, it entails a terrible and an accumulating curse.

1. *The Sabbath favours morality, inasmuch as it inculcates the practice of moral duties, and gives free scope to the expression of the moral virtues.* In the fulfilment of these functions, it wages a vigorous war against the reigning spirit of the work-day world. The mandates of christianity, thundered across the Sabbath stillness, are calculated to arrest the demoralizing mania of worldly grasping, and bring men to a reflective pause. The prescriptions of the gospel, which are being constantly republished under the sanctions of the Sabbath, are utterly at variance with the selfish maxims and greedy impulses of a trading community. Whilst on work-days, the competitions of industry and the contentions of trade are continually fomenting jealousies and animosities between mankind; the Sabbath seeks, by its lessons of forgiveness, to reconcile and fraternize the alienated. Whilst, throughout the week, prosperous extortioners overreach their neighbours, and wring the materials of wealth out of the stinted poor; *on the* Sabbath, they are confronted by some stern messenger *from the Avenger of* oppression; and into their tingling ears *is pealed the royal* law of love, "Do unto others as you

would that others should do unto you." Amidst the weekly drudgeries of hirelingship, the factitious disparities of station, and the inequalities of lot, stand out in dismaying prominence, causing heart-burnings among the more dependent classes: in the eye of the Sabbath, all men are regarded as equal, the wide chasms that yawn between the different sections of society are closed, and class enmities and feuds are abated. The frequent hardships and indignities inflicted upon the labouring poor, breed bitterness in their souls, and prompt them to reprisals: the Sabbath not only manumits them from these galling impositions, but teaches them to love, to forgive, and to do good unto those who despitefully use them. In the desperate struggles which the week witnesses, for earthly distinction and aggrandizement, the rights of others are frequently trampled on, with reckless temerity; competing rivals are mercilessly over-ridden, and thus an awful disregard of the charities of life is propagated: the Sabbath lifts up its standard against this prevalent spirit of selfishness, reproves all such encroachments on the primary rights of man, and pleads the cause of the injured and distressed. All the commercings of week-day life nourish the *selfism* of man; whilst the Sabbath, on the contrary, appeals to, and seeks to bring forth, the *benevolence* of his nature. The whole gist of secular occupations is, to tempt man to *sacrifice others*, as far as is needful, for the attainment of his own private ends; whilst the scope of the Sabbath is, to prevail upon him to *sacrifice himself*, for the benefit of his fellows. Whether by ministering with his gold to their physical necessities. Whether by extending a helping hand to the unfortunate and sinking. Whether by exploring the outlying settlements of social darkness and degradation, and afterwards, calling the attention of the world to their humiliating revelations. Whether by consecrating his gifts to the general advancement of his species. Whether by going meekly from hovel to hovel, and from cellar to garret, breaking the bread of truth, and handing round the cup of comfort, to the ignorant and the unhappy. Or whether, if needs be,

by pouring out his blood and life, a libation on the altar of human happiness. For, while dissuading from gainful frauds and worldly greediness, as ignoble in themselves, and trenching on the dues of others, the Sabbath also summonses the sons of men to all *these* moral duties, and disinterested services.

The day that inculcates these obligations, likewise teems with opportunities for their discharge. The Sabbath is the fulcrum on which the lever of the gospel mainly rests. It fosters every noble enterprize, and promotes all that is truly good, and great, and hopeful in man. It is earthly life, filtered of its dregs. It is the cream of time. It closes the ordinary outlets of cupidity, and directs the activity of men into a thousand holier channels. It gives abundant time for well-doing. It works out, too, a generous willinghood of heart. It breaks down alike, the opposing barriers of business, and the more stubborn aversions of mind. It empties the warrens of the world, and swarms the vineyards of the church. It clears the shops, the mines, and the factories of the land, and with their inmates, peoples human homes. It flings wide open the doors of opportunity to all, and thus prepares a harvest for the Christian reaper's sickle. It gathers the younger children from the school, or from the mill; the grown sisters from the sempstress's; the elder brothers from the desk, or from the field; the father from the workshop, the barn, or the mine; and the mother from her cottage drudgeries; and groups them all around the cheerful fireside.

All trading, world-made distinctions are now effaced. Men appear no longer as miners, as weavers, as masons, as ploughmen, or as builders. The Sabbath recognizes them alone as MEN—as responsible beings—moral agents—candidates for immortality—the subjects of a retributive government—and the objects of impartial, Divine benignity and grace. How solemn are the aspects of human nature, that the Sabbath *thus discloses*! What a spectacle of hidden majesty it *unshrouds*! *How silently* it tears away all that is merely *adventitious in man*, and bares to view a world of spirits,

awing the eye that surveys them, in all their grandeur and vast interests! A world of spirits! Shrined in flesh! Guested in tabernacles of dust! Self-sunken in abysses of depravity! Borne down by heavy tasks of toil! All the radiant beamings of their high destiny shut in, or else extinguished! This infinite region of spiritual existence would have remained well-nigh unknown, but for the Sabbath. For when would despotic Labour have voluntarily suspended its mean pursuits to explore its mysteries? When would Avarice or Ambition, for ever on the drive, have found leisure to study its sublime secrets? To the mass of men, rolled onward on the restless surges of a Sabbathless life, this illimitable world of spiritualism must have continued unknown; save when some stray glimmerings of its glories, might occasionally struggle through an opening in the gloom wherewith their nature and destiny were enwrapped. Too contented as men are to linger in the outer courts of the temple of the universe, were it not for the rending of the vail, by the hand of the Sabbath, few men would have had the inclination to enter within the sacred penetralia of their being. But, glorious to tell, the Sabbath *has* torn off man's earthly disguises, raised the vassal of labour from his abject posture, and proclaimed aloud his original dignity and worth. How magnificent the field, and how boundless the scope, thus opened to the moral student, and the Christian husbandman!

2. *The Sabbath favours morality by the diversified talents it enlists, and the innumerable agencies it organizes, in its service.* The blessed release which the seventh day brings, and the sacred leisure which it bestows, have induced the Benevolent and the Good of our world, to seize upon these facilities, and turn them to the highest profit and advantage of mankind. On this day, talents that had been buried in the world, through lack of a fitting s here for their exercise, are disinterred and employed. Sanctified gifts, that are often compelled to lay barren through the week, are fruitful in *usefulness on the* Sabbath. On this day, the pent-up goodness *of the world* obtains vent, the cramped energies o

philanthropy find enlargement, while all the holier sympathies of men, for their erring and outcast brethren, are evoked. Exhortations and teachings, which it would affront the children of the world to thrust upon their attention during the week, may now be fittingly and more effectually addressed. Compassion, that can find an outlet only for its yearnings whilst under the bonds of secular engagements, may now freely go forth in search of the wretched objects of its commiseration.

As soon as the golden gates of the Sabbath are flung back, what angel-shapes of good rush in upon the world! As the day advances, what glorious legions are going up to assail the evils reigning in the earth! What a holy host of messengers are running to and fro! What lips are dropping with divine instruction! What a multitude of voices, attuned by love, are exhausting all the arts of eloquence! What vehement appeals, gushing from full souls, are everywhere smiting the ears of apathy, riving the consciences of the guilty, and fusing the petrified hearts of the wicked! On this day, in our own land, not fewer than from 30,000 to 40,000 recognised ministers, are reasoning, pleading, and expostulating with millions of their fellow-men, composed of all shades of character and of all grades of guilt. About the same number of exhorters and evangelists are itinerating the villages, the hamlets, and the more outlying portions of the population. Home missionaries, city mission agents, visitors of the sick, and Bible readers, in abundance, are permeating the channels of obscure life, and purifying the dregs of society, with the vital elements of truth. Not less than 250,000 Sabbath-school teachers are seeking to disinfect the minds, and to mould and sanctify the characters, of two millions of the rising generation, that are soon to supplant their fathers. Besides these more public and organized efforts in the service of morality and religion, what earnest lessons are being instilled in the retirements of *home. Mothers, indoctrinating* their offspring with virtuous *sentiments and godly* precepts, and shedding tears of solicitude *upon indurated hearts.* And fathers inculcating upon the

impatient temperament of their sons, the lessons of wisdom they have acquired in the suffering school of adversity and experience.

Now the end and aim of all these simultaneous efforts is—so far as they have respect to the present world—to promote the interests of public morality. And only think for a moment, of the stupendous, deep, and permanent influence, which this weekly concentration of holy forces must exert upon the general mind. How it emboldens virtue, and abashes vice! How it chastises arrogance, and rewards humility! How it opens the heart of niggardliness, and quickens the pulses of benevolence! How it dashes the chalice of sinful pleasure with bitterness, and discovers its dregs of gall! How it bridles furious passions, and slakes the fires of consuming lusts! How it hedges with briars and thorns, the ways of wickedness, and illumines with honour, the paths of justice and uprightness! How many retire to their evening rest, as the stricken deer to its mossy couch, with the arrows of remorse rankling in their hearts! And what numbers, on the succeeding morning, cross the Sabbath frontiers, and pass into the world, with the dread voice of God vibrating on their ears, and the thunders of his anger reveberating through their souls!

But in the position we have taken, we are open to the objection, that whilst tne Sabbath brings a vast accession to the *moral* forces, ordinarily at work upon the world—it at the same time, lets loose upon society an amount of *de*-moralizing influences, fearfully predominating over all that is healthful and good. It will be retorted, that the suspension of employment which we demand for the working classes, may, by multitudes of our countrymen who possess no religious predilections, and who are conscious of no intellectual cravings, be abused to their own injury, and to the infliction of serious evils upon society. Idleness, it may be alleged, is the parent of mischief. Authorized leisure, falling into the hands of the profligate, will be sure to be spent in *wantonness and rioting*. Drunkards will waste it in *debauchery*. Courtezans will find a disengaged population

peculiarly susceptible to their blandishments. The devotees of pleasure will convert it into a carnival of delight. And thousands, prompted by a lust for gain, will abet these practices and pander to these vile tastes. The priests of Bacchus will be driving a flourishing trade in the myriad temples of their god. Tea-gardens, abounding with music and dancing, hot excitement, and all the witcheries of sin, will present their enticements to the young. Whilst the proprietors of steam-boats, and the directors of railways, will increase their dividends, by ministering to this feverish passion for lawless liberty and joy.

It is too true. We admit it all. Facts impart a mournful plausibility to this objection. But we deny the inference, which the adversary of the Sabbath would draw from it. Because the sacred leisure which God gives to man, is thus perverted from its exalted uses, must we then chain men down, like condemned galley-slaves, to everlasting drudgeries, in order to keep them out of the reach of temptation? Must we bandage their limbs, and stultify their minds, to prevent the gratification of their low-born desires, and the spread of their contagious example? Are we to deny them the freedom and rights of men, lest they should abuse them to licentiousness and immorality? Nay: men must be dealt with as MORAL AGENTS, and not as tools in the hands of purblind Expediency. The Sabbath is a test of moral bias. It leaves men to the spontaneous outgoings of their nature. It discovers of what sort they are. The Gospel wars not so much against particular *forms*, as it does against the *principle*, of evil. It directs its remedial measures, not so much to the *symptoms*, as to the central *seat*, of the disorder. It is not chiefly engaged in plucking and crushing the poisonous fruits as fast as they ripen, but fetches its heavy blows at the roots of the upas tree. For, be it remembered, that whatever luxuriant evils may be thrust to the surface on the Sabbath, *they were* previously already in existence, sprouting in the *seed-bed of the heart*, and waiting only for favourable circumstances *to accelerate* their development, and nurse them to

maturity. The Sabbath, therefore, does not give birth to the many baneful evils that spring up and flourish beneath its brightness, any more than the sun can be said to create the deadly hemlock and nightshade, or the hurtful tares, that are nourished from the fountain of its splendour.—All *violent*, *arbitrary*, and *oppressive* attempts to hinder the desecration of the Sabbath, must fail. The cure will be only skin-deep. If every outlet for the virus of society be closed, the raging malady will be driven deeper into the social constitution. Any panacea, to be efficacious, must go to the very core of human nature, and purge its innate rottenness.

Thus the friends of morality and of the Gospel have abundant incentives to exert themselves. Let them still continue, bravely, to breast the dark surges of the world's wickedness. Their Sabbath mission is pre-eminently aggressive. To stand still is impossible, amid the rush, and restlessness, and roar of the human sea. By presenting a broad front, and by a firm evangelical bulwark alone, can the strong tide of worldliness be turned, and progress be achieved. Whilst the Sabbath peculiarly exposes the irreligious and the vicious to the appliances of hell, it likewise opens a sublime sphere for Christian labour and enterprize, which, without it, we might seek in vain. On every Sabbath the weekly controversy is renewed, between God and Satan, between truth and error, between virtue and vice, between loyalty and treason! The singular moral phenomenon is seen, of light struggling for ascendancy in the midst of darkness; and of a redeemed race, seeking to imbue the corrupted mass of men with the principles of holiness and love. Thus, from year to year, the universal battle rages on, between the emissaries of heaven and hell—between Michael and the Dragon; but through all the vicissitudes and evolutions of the church, the tide of public morality is ever mounting higher and higher.

It is true, this is not at all times apparent. There are, ever and anon, seasons of depression and of temporary retro*gression.* The religious progress of a nation is subject to *fluctuations,* as well as its trade and commerce. The present

period, for instance, is a fearful crisis in the social and spiritual condition of our country. Practical religion seems long to have been ebbing; it is indeed at its neap-tide. The bonds of public morals are alarmingly relaxed. Still we are anxiously looking for the return of a spring-tide of prosperity. Meanwhile, if we take an average standard of comparison, we shall find, that we have advanced considerably above the highest point of past times. Besides, many of the popular sins which we most pungently deplore, are such only as seen in the purer and clearer light which Christianity sheds increasingly around us.

But a solemn responsibility rests upon all Christian people! Let *them*, especially at this critical juncture, beware of throwing any stumbling-blocks in the way of the general reformation of Sabbath manners, and of the moral and spiritual regeneration of society. All now depends upon the energy and perseverance of the Good. For if the Sabbath, through their supineness and unfaithfulness, should be partially abolished, and spent in labour or in licentiousness, how then could the agents of good reach the people?—how could the machinery of salvation be successfully worked? All men—and our working population in particular—*would be subjected to evil influences* ONLY, *and that* CONTINUALLY.

VI. THE RELIGIOUS ADVANTAGES OF THE SABBATH. These are so manifest and unequivocal, that but for the completion of the argument, their consideration might well be omitted. Forming, however, as they do, the culminating point in the subject, they claim a succinct notice at our hands. A record of them is as essential to the perfection of the subject, as the head-stone is to the finish of an edifice. The higher we have ascended into the Sabbath's lofty territory, the purer has the air become, the more has the prospect widened, and the richer have been the clusters of blessing we have plucked. And now we have at length reached its divine heights, and stand midway betwixt earth *and heaven; from* whence the mists of human woe are seen *floating at our feet,* the tumults of earth dying away into a

confused murmur, whilst upwards, the enraptured gaze is riveted upon the scenery of the opening skies. The benefits of the Sabbath are commensurate with the heights and depths of man's nature, and the lengths and breadths of its necessities. The mind of man is not capacious enough to hold all the benefactions that the Sabbath pours forth; neither can the dower which it confers upon the intellect, nor the contributions it makes to domestic enjoyment, exhaust the treasures that it holds in store. It reserves its noblest blessings for the SPIRIT OF MAN, in the exercise of its highest prerogatives and in its most dignifying relations.

Let us now, with as much brevity as possible, advert to a few spiritual advantages of supreme moment, accruing from the observance of the Sabbath, so far as they bear upon the temporal interests of mankind.

1. *The Sabbath is the chief medium, for preserving and perpetuating the knowledge and worship of God in the world.* A correct conception of God, together with veneration for his character, is of infinite importance to mankind. It constitutes the best safeguard of states. It imposes a salutary check upon rulers, and it inspires the governed with respect for the majesty of law. It is essential to the preservation of morality: virtue would perish without it. It is indispensable to the maintenance of society. It is the basis of all true brotherhood. It reveals the origin, and guarantees the possession, of human rights. It is the most ennobling element of human character. It is at once the most simple and sublime, the most necessary and stupendous, of all studies. It keeps man, on the one hand, from degenerating into the brute, whilst, on the other, it advances him to a state of intellectuality and spiritualization. It is requisite for the cultivation of the religious sentiment in man; and without such development, his nature is but half disclosed—his latent character but half expressed.

But the knowledge of God, and therefore all the precious *benefits resulting* from it, depend upon the sanctification of *the Sabbath.* Wherever the Sabbath does not exist, there

no religion, no intelligent homage. Man utterly forgets God, and God punitively hides his face from man. "The moral world becomes a desert, where life never springs, and beauty never smiles. Putrid with sin, and stupified with ignorance, the soul of man loses its rational character, and prostrates itself before idols, stocks, and stones. To these man offers his prayers, his praises, and his victims; to these he sacrifices his offspring; and to these he immolates the honour of his wife. A brutal worshipper of a brutal god, he hopes for protection and blessing from the assumption of every folly, and the perpetration of every crime." * A population wronged of their Sabbaths, and enslaved by ceaseless toil, cannot possibly retain any spiritual or exalted conceptions of the Supreme Being. Besides having no adequate opportunities for the acquisition of defined ideas on this momentous subject, the inevitable tendency of a servile destiny is to generate gross and derogatory notions, corresponding with their own debased condition. With the spiritual portion of their nature virtually cancelled, and well nigh every di iner lineament effaced, how can they think of God—if they think of Him at all—otherwise than as such an one as themselves? The popular religion of a people is an infallible index to their character and habits. Where low and obscure notions of God are entertained, we shall find them indicative of an ignominious condition, of a rude disposition, of an entombment of mind, of an utter prostration of all moral majesty. Whereas, where the most luminous, vivid, and profound conceptions of the Divine Being abound, we find a people distinguished by all that is refined in manners, urbane in disposition, and ennobling in pursuits; renowned for their scientific attainments, for the achievements of their genius, and the beneficence of their virtues.

2. *The Sabbath is imperatively necessary for the diffusion of Christianity.* These are natural and hereditary allies. *There is a divine kinship* between them The hand that *smites the one, insults* and wounds the other also. Their

* Dr. Dwight.

success or defeat is correlative. They live or die together, sharers in one indissoluble fate. Voltaire keenly felt this, and gnashed his teeth in impotent rage. His malignant attempt to subvert Christianity signally failed, through his inability to abolish the Sabbath, and stifle the immortal yearnings of men's heart for its sacred privileges and immemorial usages. The Sabbath, every week, opens the vast temple of creation, for the celebration of solemn worship; gathering adoring hosts around the enshrinements of Mercy; and repeating, throughout its spacious courts, with ten thousand times ten thousand voices, the transforming story of the Cross. Christians! we urgently appeal to you. Shall this temple of praise—this pavilion of peace—be closed by the suppression of the Lord's day? Shall the Throne be forsaken, and the Altar overturned? Shall the anxious crowds, that have been wont to come up to the solemn feasts of Zion, be turned back upon the desert places of a bleak and bitter world? Shall the rehearsals of the Song of Redemption cease, and instead thereof, the groans of those who are wrestling with a slavish lot, be heard ascending to the ears of the Lord of Sabaoth? Shall Christianity be arrested in the very midst of its enterprizes, and hunted from the world ere its benign mission has been half accomplished? Is the highest manifestation of Benevolence to succumb to the hostile combinations of human Selfishness? Is Piety to be trampled under foot by Impiety? Is Religion to be supplanted by Atheism? Is Guilt to go pining to the grave without the discovery of its expiatory Sacrifice? Is the day coming—are we already entering its shadows—when the Great Teacher and Loving Saviour, is to be suffered to go in and out among his purchased ones no more? Oh, men of God! awake and bestir yourselves to a right appreciation of the Sabbath! If you love Christianity —if you believe it to be of God— if you believe it to be the only means of restoring man to his Maker's allegiance, likeness, and fellowship—then diligently guard its imperilled treasures, by upholding the bulwarks of the Sabbath. Every profane foot that trespasses upon its sanctity—every ad

ditional burden of duty imposed upon our operatives, our cab-men, our domestics, and railway servants—every effort to relax the stringency of its requirements—every attempt to popularize it, by the introduction of Continental licentiousness—must be jealously watched, and strenuously resisted. If the working orders can but be brought to despise or undervalue this blessed birthright, it will not be long before it is either forcibly wrested from them, or bribed away for some alluring morsel. In that melancholy day of their whole nature's nakedness, may GOD have mercy on them! for the pity and the help of man will not avail!

3. *The Sabbath guarantees a season, for unmolested attention to the Soul.* If the body need intervals of repose—if the mind require the redemption of opportunities for its improvement—how much more does the soul sigh for a kind recognition of *its* claims. And the Sabbath-day *does* pay homage to man's immortal spirit. It enshrines his dignity. It memorializes his primitive excellence and glory. It foreshadows his brilliant or his appalling destiny. It is the ancient and enduring witness, to the undiminished worth of his sullied nature. It is that strip of our time, which especially links Earth with Eternity; which dwindles the present to a mere speck, in the vastness of that Futurity which it discloses. In many senses, it is a type and symbol of Heaven. It repeals, to a great extent, for the time being, the invidious distinctions of society. It unsceptres the master, and denudes the hireling of the badges of his servitude. Opulence cannot buy up its spiritual blessings; whilst Poverty operates as no disqualification for its favours. Its smiles are as sweet in the wood-side hut, as in the apartments of the marble palace. It pays no obsequious deference to learning, rank, or worldly power; and it offers no insulting slights to millions whom the world disdains. Its glances go far deeper than the rags or robes, the roughness or the polish, of the outer man. It is sent as a messenger to the godlike guest lodging in *all men's bosoms; and proclaims,* in the ears of all alike, the abstract *grandeur and preciousness* of the human soul.

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On this day, the merchant, the trader, the husbandman, and the mechanic, can yield up their whole thoughts to the momentous matters of salvation, and give wing to their aspirations after eternal life; while at the same time they enjoy the satisfying conviction, that no temporal duties are thereby neglected, nor any deranging check interposed to the ordinary courses of business. Free from the irritations incident to secular pursuits, here is a season eminently adapted for celestial contemplation, for the study of the heart, for the perusal of the Scriptures, for the special exercise of spiritual gifts and graces, for intercession on behalf of others, and for an undistracted attendance on the public solemnities of religion.

"God has anointed this day with the oil of gladness above all its fellows. What the sun is among the planets—what the market-day is to the tradesman—what a fair wind is to the sailor—what the tide is to the waterman—*that* the Sabbath-day is to the soul. Augustine calls it the 'Queen of days.' It is the great market-day of heaven, when starving souls may take in, and lay up, provision for the rest of the week; yea, for eternity itself. Blot out this day from the calendar of the Christian, and all that remains would be cloudy and cheerless."*

4. *The sanctification of the Sabbath is the best preparative for the vicissitudes of the week.* It instils accurate views of the world. It disenchants the imagination of the spells of the great Delusion. It sends us forth into the highways and byepaths of life, with watchful eyes, an engarrisoned heart, and an attempered spirit. It dignifies our daily duties, instead of suffering us to be undignified and debased by them. It corrects our estimate of temporal prosperity, and enables us to enjoy its favours with moderation and meekness; whilst it unstings the privations of adversity, and helps us to bear them with magnanimity. It superinduces a mood of mind and tone of feeling, calculated to blunt the poignancy of human griefs, to break the shocks of worldly disappointments, and to preserve some cheering beams of hopefulness *amidst the darkest* day. It imparts equanimity to the dis-

* Sherman's Plea for the Sabbath.

ordered passions—acts as an anodyne to the feverish excitement of the mind—smoothes the asperities of the temper—and thus, by restoring the functions of self-control, aids us in triumphing over the adverse circumstances of life. It forewarns, and forearms for the conflict, between grace and corruption; it rouses the mind into a defiant and repellant attitude, to meet the onsets of temptation; and it makes the blackest cloud of impending trial transparent with Divine light, as we enter upon its shadows. Its counsels are generally conducive to our worldly interests, to social elevation, to independence of character, and to an honourable reputation. And this it achieves, not by fostering the spirit of sordid gain, but by enforcing the claims of Godliness, whose prerogative it is, to have "the promise of the life that now is, as well as of that which is to come." We cannot conclude this part of our subject better, than by adducing the testimony of the eminent Lord Chief Justice Hale, respecting the salutary influence of the Sabbath on the engagements of the ensuing week. He says: "I have found by a strict and diligent observation, that a due observing of the Lord's day has ever had joined to it a blessing upon the rest of my time, and the week thus begun has been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of my success through the week by the manner of my passing this day."

Although the demonstration of the Divine Origin of the Sabbath forms no part of our contemplated design, still it is by no means extraneous to the scope of this essay. If the foregoing views be correct, they must force on every candid mind the conviction, that the redemption of a *seventh* portion of our time from common uses, and its preservation from age to age, despite the encroachments of human hostility, *impiety, and cupidity*, does not arise from a mere conventional compact of society; but rather, that it exhibits marks of a more profound and far-seeing wisdom, and tokens of a higher and more benevolent watchfulness, than human

sagacity could possibly have displayed. If an obvious fitness of things—if striking institutional adaptations to man's nature and necessities—may be regarded here, as elsewhere, as proofs of intelligent design, then are we driven to the irresistible conclusion, that "the Sabbath was made for man," by his benignant Creator, and was part of the original constitution of things. For it would be irrational to suppose, that these beautiful harmonies are fortuitous, or that the sum of these advantages is the result of mere accident.

It only remains for us now to draw these remarks to a close. And in doing so, we would energetically urge upon our enlightened yoke-fellows, the tremendous importance of being found true to themselves and to their country, in the present crisis. Let them display a magnanimous firmness, equal to the emergency. Let them unite and make common cause, against every attempt at Sabbath spoliation and invasion. Let not the individuals of one section of the community of labour, be so base and venal, as to be successfully bribed into the surrender of their own privileges, or the betrayal of the rights of their comrades. Great vigilance and wariness must be exercised; as the transference of the seventh day to Mammon will not, probably, be overtly sought; but attempts will be made to bring it about gradually and stealthily,—now tampering with one section, and now with another; and manifesting great care and craftiness in introducing the thin part of the wedge, which will be well edged with gold, to make it work its way. Plausible pretexts will be found in abundance; for Wickedness is never at a loss for specious arguments, wherewith to sanctify its foulest treasons. But by a timely persuasion of the perils by which they are menaced; by a prompt and manful decision of purpose; and by a simultaneous movement in the right direction; the crisis may be safely passed. Whilst, on the other hand, by disunion and faithlessness among themselves; by a reckless indifference to the issues of the pending contest; or by a *blind and an infatuated* hostility to the day, on the ground *of its sanctity*—such mad and suicidal conduct, must lead at *least to the partial* overthrow of an institution, conservative

peerless blessings to the working classes, and will entail upon them and their progeny an awful retribution.

Suppose the Sabbath were to be, by all people, consentaneously abolished; let the railway trains, as on other days, dart athwart the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the clangour of machinery and the deafening roar of trade continue to resound; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier? the healthier? the freer? the richer? Would any one of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man, unchecked and unreproved, be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men, be less crushing and ruinous? Alas! no: every evil under which we now writhe would be aggravated; every carnal passion would then have full swing; every undamped lust would then burn with increased intensity; health would be prematurely blasted; the nobility of man would be annihilated; and the glorious energies of his immortal spirit would be hopelessly imprisoned. Mammon and Bacchus might continue to be diligently served; but God would be unworshipped! Mankind, thus ingloriously wedded to the world, would through all their lives grovel in the dust, and never devoutly raise their foreheads to the Temple of the Sky!

Help, ye wearied children of Labour! Help, ye Christian Ministers and Philanthropists! Help, ye Statesmen and Legislators! Help, ye British Patriots, whose hearts yearn for the welfare of your suffering kind! Help! that the most distant approach to such a state of things as we have just surmised, may be prevented, and that the blessed advantages *chartered by the* Sabbath, may be faithfully preserved and *zealously extended.*

SECOND PRIZE ESSAY.

THE LIGHT OF THE WEEK.

BY

JOHN YOUNGER.

WITH A SKETCH OF THE AUTHOR'S LIFE.

"Rest and be thankful."
"While I breathe I hope."

INTRODUCTION.

THE account of the author's life, from his own pen, prefixed to the following Essay, will render altogether unnecessary any statement of ours respecting him. Our duty, therefore, simply resolves itself into that of satisfying the reader, that the writer of the Essay is in the rank and circumstances of life that he represents himself to be, and which render his testimony so valuable, as speaking the sentiments, and pleading on behalf, of that most valuable class of the community, the working men of the nation. In a letter recently received from him, he makes the following observation, which is equally true and characteristic, not only of himself, but of all others of his class, and of those generally who are engaged in sedentary or solitary occupations. "I write best at my work. The more warm I get soling shoes, the more mind I can bring up to a subject." In thus contemplating our friend employed in his customary work, and at the same time occupying his mind in reflecting upon men and morals, or the wants and the rights of his kind, we cannot but picture to ourselves a position at once the most honourable and ennobling to man; nor can we fail to go back in our thoughts to the times of apostolical simplicity, when the Great Teacher of the Gentiles wrought daily at his trade, being by occupation a tent-maker.

A common friend of our author and of Mr. Swan, one of the adjudicators, Mr. David Thomson, of Warwick-street, Belgrave-square, London, having heard of the success of his old townsman, wrote, at the time of the Adjudication, the following remarks in a note to Mr. Swan, which will be most satisfactory in proof of our author's position in life:

"I have just learned with much pleasure that you have awarded the Second Prize for the Sabbath Essays to John Younger, who is one of my

very oldest acquaintances, and has made many a pair of tacheted shoes for me when a very small chap.'

In addition to the foregoing testimony, we have the pleasure of adding that of the parochial minister in Scotland, where our author resides, and who thus kindly contributes his also:

"The Manse, St. Boswells, March 25th, 1849.

"DEAR SIR,—I have had the pleasure to see your last letter to Mr. John Younger, shoemaker, in St. Boswells, and it gratifies me not a little to be able to say that he is a particularly intelligent, well-informed, and upright person; most generous and benevolent in his disposition; an honest *working shoemaker;* and that all who know intimately his studious habits, and the talent with which he writes on any subject which secures his attention, must believe him to be the *bonâ fide* author of the Second Prize Essay on the Temporal Advantages of the Sabbath. I myself entertain no doubt on the matter.

"I am, dear Sir,

"Yours, &c.,

"RT. SOMERVILLE."

We must not conclude this introduction without thus publicly acknowledging, and tendering our thanks for, the interest in our author, which the Rev. Dr. Buist, of St. Andrew's, the last year's Moderator of the General Assembly of the Church of Scotland, was pleased to take in this Essay and its writer, when requested to obtain information respecting him, and to prepare a sketch of his life. Our author himself having supplied what was desired, it became unnecessary to trouble the Moderator further. For his ready willingness, however, to assist us, we beg to offer him our most respectful thanks; and at the same time to assure him, that the kind interest he manifested has afforded a very natural and peculiar gratification to the author himself, who is a member of the Church over the Assembly of which the Moderator has been honoured to preside.

THE EDITOR.

ENSTONE, OXON,
March 31st, 1849.

SKETCH OF THE AUTHOR'S LIFE.

In compliance with the request made to me, I have here drawn up an outline of my life, as briefly as possible. I beg, however, to state previously that, about fifteen years ago, I took a notion to write out, at hours of leisure, a something for the purpose of describing principally the character of our working classes; how we really subsist, think, feel, and act, in our most circumscribed circumstances, in comparison with the way we have so often been represented in the novels of late years, as well as for the purpose of showing how an individual mind will strike out its fibres, like an indigenous plant, in endeavour to extract from the elements around a nourishment congenial to the principle of its existence. This I endeavoured to illustrate by drawing a literal autobiography through the whole, as a cord upon which to string up my observations. In that autobiography I have dwelt particularly upon the expansion of the mind in youth, illustrating the influence of casual example in the way it affected myself. I have got the length of half my present age, the time at which we are said to be fairly "settled in life."

I was the child of honest parents, the youngest of a family of six; was born at Longnewton (now nearly a deserted village), in the parish of Ancrum, Roxburghshire, on the 5th of July, 1785. William Younger, my father, had been born in London, and brought down here when his mother died; thus taking the contrary direction of Whittington, and so he fared in his fortune. He was a temperate and steady working man, of an excellent frame of body, that lasted him to the age of ninety-four, and of a quiet, unassuming, cheerful spirit.

Jean Henderson, my mother, was a rather superior woman as regards perception of mind, integrity, and all the finer sympathies of our nature. I was the only living boy of the family, and I think I may truly say the child of many prayers, and of some hope.

The days of childhood and early youth which, according to his proper view, the wisest of men justly denominated vanity, may not be worthy of remark, further than as they tend to show the native force of the mind, and to explain and account for the casual direction given to its original impulse, on which seems to depend so many of the issues of our future life. But there may be a pleasure to a mind jaded and harassed amidst the toils and trammels of life, to throw back an occasional glance of reflection over the sunny hours and flowery fields of our simplest delights, when the opening roses of life were enjoyed in their freshness, their prickles yet undiscovered. And of all else that we meet with in this world, of sound and sympathy, what can touch our ear with half the pleasure which the

simple air evokes, by which we were sung asleep in our cradle, recalling a glow of associations—the earliest endearments of a fond mother's ardent caress, the clambering over her lap, with fresh little hands grasping her neck in the full vigour of our whole heart's love? Yes, what a review is it back through the shadows of long intervening years, to trace from memory the sunshine on the inner walls of the cottage of our youth? the moths journeying on the window panes! the twitter of the swallow under the eaves, and the chitter of the sparrow in the thatch! the green grassy knoll where first we culled gowans, crawflower, and wild clover! the very spots and freckle of the eggs in the first bird's nest we discovered in our earliest rambles! the varied tinges of the small pebbles picked up by the pathway sides as washed out of the earth by the summer *spate!* and then the *rowans* and other berries! and of all other starts of sudden joy, that of our little hearts at the sound of our first penny whistle. And, oh! our tiny wanderings, when astray amidst scented bean fields, we have anticipated the wild bee by untimeously rifling much sweet blossom; meanwhile, a-missing by our guardian, every probable spot, particularly those of danger, eagerly searched, till hope is beginning to die away in flickering shadows over the palpitating heart of the anxious parent, when lo, the fluttering butterfly, unconsciously tempting the wicked pursuit, leads the little adventurer happily again forth into open discovery.

These are all worth a remembrance and much more. And who can slightingly forget the lovely visions which took fairy forms in the vivid imagination of youth, at that sensitive age when even inanimate objects appeared to the eye like Ezekiel's wheels, instinct with the moving spirit of life! Who does not regret when these visions are chased away by the stubborn realities of cold calculating experience? The light of information with all its blessings of wisdom brings nothing equivalent to the loss of the "silver spoon" ever to be found at the end of the rainbow. And, oh, the freshness of the green heart; age that steals it away has no equivalent to bestow; the leaves and flowers of youth seemed to breathe and to feel; in childhood I have conversed with them as with sweet little sisters, and so I yet believe that they do breathe and feel, though imperceptibly to the callous senses and purblind philosophy of age. Yes, and the appearance of that pretty bush of *sives*, shooting up their pod heads into blossom and seed, beside which, an arm child, I was first laid down to sprawl on the grass, has left the shadow of its life and hues on my memory, still unobliterated by all the sad impressions of sixty intervening years' experience of life. I love its kind still, and can lie down beside them here, but cannot array them in the colours of my former imagination, nor return in retrospect into the fancy of the first feeling. And then that first red polyanthus, a flower to be loved indeed; the planting and watering of it, with a flock of little neighbours assembled all in gaze, like Indians worshipping the sun, and with various expression of admiration. What a queen was little Betty who could say, "it is mine in gift." The charm of these recollections lies in their naturalness to the heart! no amassment of wealth can give such delight to the eye of manhood, because the pleasure lies more in the simple susceptibility of the mind, than in the greatness and glory of the acquisition.

No proprietor, since Noah's flood, of the barony in which I was born *has ever had half the* pleasure in his appropriation of the soil, that I have *had, a child tumbling* about amongst its grass and willows. My scholastic *education was limited,* our distance being above three miles of bad roads *from the parish school:* we had a teacher on a small scale in our village, *an old man, for whose* memory I still feel a decided veneration; he was so

kind to us children, and kept us in awe, and in heart to learn more through love than fear, and but for this I could not have profited by his instruction, coercion being my natural antipathy. I was kept in willing attendance at this school occasionally from the age of five till nine, from which, deducting broken time through ague, measles, smallpox, autumn vacations, and other intervening hindrances, there might be left fully two years of school attendance; in which time I acquired education enough to read and con parts of Scripture and Church of Scotland Catechisms, our only school books, with the addition of a small manual, called Mason's Spelling Book, for syllabic pronunciation.

Through the course of this school time, and years after, I believe I was the most busily-employed individual in our parish; no stop or stay till sheer fatigue, or sleep, arrested progress. Twenty *ploys* carrying on at once, all affairs of moment, besides having always a hand in the school-green games, alternating each other as weather permitted or fancy suggested. I had also jobs of my own private inventions to attend to, and to get carried forward, either to fruition or failure, of experiment. Of athletics I was fond as others, but had an aversion to quarrelling and a disgust at fighting (more common among country boys then than now); indeed, I have shammed the coward to escape it, and that is much to say, when sensible of being able for my antagonist. It was a natural aversion over and above the philosophy which I felt as intuitive that no satisfaction, no good could come of it. But with all this, I got often in fault, when above even the pleasure of being approved of by my mother, was the pleasure of confessing freely when wrong, in which case the reprimand was so affecting, bringing out such new explanations of right and wrong, which of all instruction was to me the most interesting. And then the pardon so affectionately expressed, upon the serious promise of new obedience; it was like a distillation of heavenly cordials in an earthly cup. The motherly affection is a strong feeling even in animal nature, but who shall estimate the true feelings of a sensitive mother, whose mind is awake to the whole "scene of man," and who sees that she is nursing up her tender child to be cast upon the world, liable, as exposed, to all the gusts of passion, as well as to the casualties and cold charities of life. The solitude comes to be so intense as to make that mother stand in the position of the most interesting spectacle on earth. You may walk heroes and conquerors through triumphal arches, and place their statues on pyramids; but what scene of concern is that for celestials to look down upon, in comparison with that of the anxious eye of the watchful mother guarding day and night to prevent her son's folly, by advice or entreaty? often the entreaty of tears, warm enough to melt anything less obdurate than the heart of hardened perversity. Fancy the holiness of such regard, the intensity of its anxiety, and the satisfaction when the object of its mission is attained.

There is only another care that can exceed this, the Eternal Wisdom calling to the sons of men, which proceeds in the direct line of a Christian mother's love. But in youth I was so much a piece and part of my mother, that I even took a boyish pride in disappointing her fears.

This was the most interesting time of my father's family, when we were all together, yet unbroken up, and in as far as the pinch of pecuniary circumstances is not taken into account, we were indeed a happy family: happy *as regarded the* order and the moral feeling of all its relations.

My sisters were girls of the best disposition, sprightly as larks, consider-*ate, feeling, and kind.* Our mother could not so properly be said to rul-*as to lead us, and* that with an ease and mildness of demeanour which v

the idea of disobedience out of countenance. Our father assumed no apparent position of command, his presence was sufficient; the simple neglect of his notice in approval was correction enough to every little heart of us for any common breach of decorum, and his smile the most peculiarly incitive to the obedience of love. Correction was a something understood to have an existence about the house, but, like the bogles of those days, never so seen as that its real features could be specifically identified. No couple perhaps ever lived more in the exercise of the Christian faith and morality, who made less show of it; its doctrines and precepts were understood, believed, and decided on once for all, the life formed on the principles, and the conduct regulated by its spirit; even the family worship, performed more as a privileged action of the natural will, than as from an acquired belief. It was a pious duty proceeding from a principle clearly understood and modestly expressed. My father seemed rather to discountenance those who made a blaze of profession, but he was a person who made less noise in ninety-four years than some will do in as many days. I have hardly observed the same degree of perception, of dignity, and simplicity of manner combined in any one character.

At the age of nine I had got tied about me a lambskin apron, and was set down to learn my father's craft of a shoemaker, my mother meantime contriving how she should get me to school again by-and-by, to learn arithmetic, &c., when their circumstances, as she had hoped, should take some favourable turn.

Along with his village shoemaking, my father had rented one of the village farms of those days, fourteen acres, from which at this period of my life he was ejected, along with others of the same class; ten or twelve of these farms being thrown together under a new system of husbandry, two-thirds of the village thrown down, the rest left for housings to the labourers on the new-formed farms. Much distress here occurred, but above all was my distress when my poor mother fell down of palsy, and after ten days' illness died, at the age of forty-eight. This was the first great stroke of my youth, for though still in the care of my father, and three dear sisters left me, I yet felt a desolation of heart, which cannot be described in a paragraph; but however acute such grief, the young spirit, buoyant and flexible, cannot long retain the sad impression.

We struggled on in a cot-house in the village about two years more, when we had to leave it, as several others had done before us. We then removed a short distance, to Elliston; in this, the adjoining parish, where Mr. Tulloh the proprietor let my father a cottage, beside his blacksmith and joiner's shops, finding him a useful man as a shoemaker in the vicinity. This was in the year 1798, the year previous to the wet season which perished the crops, and brought the famine, since designated by the name of "the dear years," when meal, then our staple of living, was five times its present price. From having been previously reduced in circumstances, we were worse off than our neighbours; then was I literally a starveling, little left but spirit, yet still a walking spirit, nearly light enough to fly.

In these times I resorted to one of my early pursuits, flew to the Ayle water and fished for trout, as much for my dinner as for amusement, and hence, became the proficient in that art for which I have since been so noted, not only amongst our Tweed anglers, but over the country, and this *fame was the more* increased by a Practical Treatise on River Angling, *drawn up from my* own experience to please a friend, and accidentally *published nine years* ago.

During this time I was acquiring a philosophy, a purely natural philosophy *in my case,* which set me above, or below, regarding current

fashions, which I was not enabled to follow. I could get no Camperdown waistcoats, then the rage of the young bucks of that day; but was obliged to play the fox and the grapes with such things as dress, till reasoning on these matters, I began to conceive that grandeur lay more in the mind than in outward forms of adventitious acquisition. And so that the skin was got modestly covered, I regarded not appearance, nor slunk back because I could not trim out like some of my neighbours. I went even to church, at two miles distant, in whatever garb I might happen to get invested. I also discovered where one of the first Sabbath evening schools was taken up in a neighbouring parish, that of Bowden, and made some juvenile acquaintance there, a remnant of which is lasting in friendship to this hour. At this school I acquired, through the summer, a considerable quantity of more Bible education, which still remains, like a bright sun spot, reflecting the holy feelings of youth on the rusted surface of the memory of years.

I may here take the opportunity of declaring that the richest portion of my life's enjoyment, not excepting even the ardent and tender loves of youth and early manhood, was my scripture readings of these years. I delighted then to dwell on the portions that I had formerly read to my mother, or such as I thought would have delighted her, supposing that her spirit might be still overlooking me. I had hardly then seen other books, nor knew that many others existed.

The historical part of the Bible seemed of too great a weight for my mind, I could make nothing of it above plain relation of incidents. But the poetry, the wise sayings, and the splendour of the whole, particularly of the book of Job, the descriptions of Isaiah, the wailings of Jeremiah, the wisdom of the Proverbs and Ecclesiastes, the music of the Psalms, the convincing power of the word and doctrine of the Redeemer, his incomparable parables, the eloquence of Paul with the other apostles, and over all the sublimity of the Revelations, "And he showed me a pure river of water of life, clear as crystal, &c.," raised my young heart into a frame of admiration and mental enjoyment, so far above all earthly concernments, that in the fervour of these devotions of sentiment, on a sunny Sabbath morning, I could have conceived myself as a feather in an angel's wing, journeying, like Shakspeare's poet's eye, "from heaven to earth, from earth to heaven."

Thus was poetry excited in my youthful mind; the power of its expression yet ungained, and then to appearance in my circumstances unattainable. I had thousands of conceptions to which I wished to give expression, but had no language in which to embody them, and indeed as few acquaintance to whom they would have been intelligible. I may remark, however, that I think I felt that spirit of poetry always in my mind, as an original spark in my being, which required only the breath of the ancient prophets to blow into a flame. That flame might have consumed the envelopment in time, had I not by-and-by, with help of a dictionary, mastered language enough to give it vent in prose, and even occasional verse. It was this that set me a writing, and in search of language, for I had not then seen "Thomson's Seasons," my first book of modern poetry. And, indeed, I would have been inclined to have written much poetry, had I been favoured with the early means of finding expression equal to my taste, but that a-wanting, I have through diffidence, together with the daily distraction of attention to the necessary concerns of life, been led to keep the expression of it comparatively limited.

Some fifteen years ago, having conceived ideas about much that I could *not find expressed* in such authors as had fallen in my way, I attempted

to give them vent in a pretty long poem, a first canto of which I was foolish enough to publish, under the title of "*Thoughts as they Rise;*" but this fell, as might have been expected from a country press, nearly as dead as a stone, though I supposed, and still do think, that there were several good verses in it. The few short poems I have preserved, written on various subjects, would not make up what might be called a volume; they fall more properly into place as dispersed throughout the fore-mentioned auto-biography; and, indeed, I have felt afraid of risking credit on the publication of poems, finding from experience that they take no hold on the mind sufficient to secure a standing to their existence, unless they be excellent, quite above mediocrity, and that is what only a few of the highest minds have attained to.

The two "dear years" were a natural famine, the two that followed became to us the famine of reduced circumstances; in which time, had it not been for the kindness of the Elliston family, particularly of Mrs. Tulloh, mother of the present proprietor, a lady of superior taste and motherly feeling, who never failed to contrive errands to bring me to the house, where the servants were directed to give victuals, I believe I might have literally starved. The memory of the good is always embalmed in some bosom—as her memory is in mine.

At Whitsuntide, 1802, my father removed with us to this, St. Boswells, the parish village, where from diligence and better times his circumstances soon became improved; when, still in the vigour of life he contracted a second marriage, not supposing that we would leave his house till we should go out individually, as we might see a settlement in life. But my sisters, become women in the prime, could not agree to the idea of continuing under a new mother. One of them kept my father's house, the others were out at farmers' service; when on a day we all four met by appointment, went down to Tweedside, where after a full consultation, it was decided that I should purchase some second-hand furniture, for the payment of which they would club their year's wages, and lease a cottage, in which one or other of them should reside with me, whilst two should keep out at service; that I should work journeyman for my father, bringing the work into my own house, till I should see how I might begin the world on my own footing, when my father could get on with a journeyman in my stead. In this arrangement it was agreed that whoever of us should marry, should walk out, leaving the mutual furniture to the last remaining.

This agreement was religiously observed, and much more than all—as has been all our other family dealings to the last. My father was, happily, enabled to do afterwards for himself and his wife, having no further family. My youngest sister and I were the only two of the four who married, and have for seven years past, been the only survivors of the family.

I do not know that it may be in place here to relate how, as one of three hundred thousand, I became a local volunteer at the age of eighteen, in the time of Bonaparte's threatened invasion, in the year 1803; how, on the 31st of January, 1804, I ran with musket on shoulder ten miles to head-quarters, on the false alarm, by the beacons being lighted up all over the Scottish border,—continued a volunteer five years, often very hard drilled, and when broken up, joined the Local Militia for five years more; *did this to prevent the* necessity of serving in the regular militia, for which *I had then been* drawn, and to which I felt a decided aversion, and no *means of providing* a substitute, sixty pounds being then a common bounty *for a substitute, while* I could not by any possibility have raised sixty *shillings on earth.* My natural aversion to becoming a soldier in earnest

was increased from entertaining a strong idea of the particular responsibility of a family dependence on me, from which I could not bear the idea of even seeming to flinch. At the age of twenty-five I married Agnes Riddle, two years younger than myself; this occurred after the death of her good honest father, who had, from our first coming to the village, regarded me as one of his own family, (she had previously lost her mother too,) and now was left alone in her father's rented cottage in the village, with its furniture and small effects bequeathed to her, which gave me a decided advantage to commence a beginning for ourselves. Her three brothers were all then dispersed amidst the wars over the continent, and so lost for the time being. They have all since been found, and all lost again on earth, save the eldest, Robert, who is still alive in London, the same kind helping friend that he ever has been since our first very early acquaintance.

I am still in the same village, where I have been tugging on daily since at my shoemaking, and occasionally fish-fly dressing, in circumstances occasionally a little better or worse, through a vast of casual occurrences which cannot be detailed here, generally pretty hard to contend with. But having been blessed with nerve and muscle hitherto, and certainly pretty full in what phrenologists might call the organ of hope, inheriting a spirit not to be subdued by mere appearances, I have got on wonderfully, and am yet left in the blessing of general good health and vigour at the age of sixty-three. I have my good wife still spared to comfort me, and to be comforted after having been joined above thirty-seven years.

Of eleven children we have only the three first born alive, two daughters and a son, all married, and from whom have arisen to us twelve grandchildren, all loved little ones, in present health and good liking.

I have had a feeling of deep interest in four generations; first, in my father's pecuniary straits in the time of my youth; next, in my sisters' concernments; again, in our children's; and now, "life's cares are comforts," my little *grandees* are as interesting, and claim as much attention as any of the preceding. I see it would be the same should I be spared to the age of Methuselah.

My life has in other respects been too monotonous to present many points so decidedly striking as to make an abstract of the whole sufficiently interesting. It is otherwise in detail, where a concurrence of incidents, trifling or common in themselves, get warped together, making up scenes which, taken in a collective point of view, give matter for amusing and instructive description.

Having had a good deal of acquaintance and a consequent correspondence through the last thirty years, where a quantity of thought came to be disposed of relative to passing events, and expressive of casual feelings in a variety of circumstances, I took a notion of preserving copies of these letters, till they have accumulated volumes, which are now a curiosity to myself at least; as besides recalling the memory of old friendships, they have become a kind of free history of the past state of mind and matters in the locality, under various degrees of interest and excitement.

My view in observing these matters here is more particularly to take this opportunity to account for, or to make excuse for, one in my circumstances having attempted to write at all, that taste, agreeably to the opinion of many, lying out of the line of a working man's occupation. Indeed, I have often been censured for it by neighbours, even by some professing themselves scholars, as if I were taking undue indulgence from the bondage of circumstances, or intruding as a poacher upon the manor of their appropriation. But I have conceived that it was more rational at least to

indulge in this taste, even as an amusement, than to trifle through hours of bodily relaxation in a manner in which mind could hardly be said to have any acknowledgment as a quality in our constitution.

Under these impressions it may be supposed what must have been my feelings when I saw the advertisement of the prizes offered by Mr. Henderson for Essays on the Sabbath, to be written by strictly working men. Here was a new thing on earth, from which a new era in the course of human affairs may be destined to take its data. "The man and the hour have come!" In all past ages when were we working classes ever before invited to write? and then, think of the grandeur of the first subject!

I had conceived a high opinion of many of my brethren—my younger brethren. I knew there was much mind amongst them, and good disposition too! And was not even sorry to think that I might stand low in the competition, in consequence of the late improved modes and means of education, compared with those of my youth. I am much gratified, however, that my own diligence in self-improvement has been so appreciated, and so generously rewarded.

If I might here presume to drop a passing word of advice to those of my own class, judging from my own experience, I would say, teach—learn—all we possibly can, of whatever relates to the cultivation of our mind, the immortal part of our nature. The earlier we begin in life the better! but never too old to make some useful improvement for time or for eternity—to do some good. We may live through a long life without knowing what we are capable of—never weighing our own powers,—qualities which too often lie dormant in the constitution of our mind, like gold ore in the soil of California; indeed a far more precious treasure. It is a pity to think that we may perish without being aware of our possession—without having discovered the point in which we may be individually calculated to excel.

Were we industrious to cultivate the powers of our minds, we might attain to an excellence beyond our conception, which would enable us to appreciate more highly what our Maker has set forth for the exercise of these powers in his wonderful works of creation, of providence, and of redemption

THE LIGHT OF THE WEEK.

"Rest, and be thankful."

"While I breathe I hope."

In no attribute of his divinity is the Supreme Governor of the Universe more conspicuous than in the wisdom of his institution of the Sabbath as a day of *rest.*

The power to sow the immensity of the fields of space with innumerable worlds, flaming forth the reflected glory of their Creator, is not even more striking than is the moral grandeur of the institution of the Sabbath, as indicative of the prevailing care of the everlasting Father of the spirits of all flesh.

Christianity is not more essential to the salvation of the human race, than the Sabbath duly sanctified is to the support of Christian principles in the world. Hence the infinity of the wisdom of the institution.

Though the appointment of the Sabbath was not made nor required until the sixth day had brought in the date of man on the earth, yet its introduction for his benefit was in perfect accordance with the whole order of Creation, disturbing nothing of previous arrangement. The earth had begun to revolve in her orbit to give the seasons, and on her poles, producing the agreeable vicissitude of day and night! The ocean had ebbed and flowed! The winds had stormed and calmed, in alternate *motion* and rest. Leviathan had sported himself *in the brine, and* again resting his bulk on the deep, slept with

the moon-beam on the stilled waters. The Lion and the Bull had ranged the forest and roamed the meadow, and anon sought the den and the shade for repose. From the Polypus in the sea-cavern, to the Eagle on the mountain-cliff, and the Lark hymning his Creator's praise on the morning sunbeam, all felt and knew their seasons of alternate action and rest. But for man something of a higher character was necessary, and was graciously provided! Although with his other earth-mates in the animal part of his constitution his bodily powers, exhausted by the fatigue of the day, might have been resuscitated by the rest and sleep of the night, this was not yet sufficient for the higher characteristics of his peculiar organization and final destination.

He was consequently provided for, agreeably to the superior conformation of his essential being. One day of seven was then set apart, and, by the highest possible example, consecrated, to the end of time, in which man might, throughout his generations, the more particularly rejoice in his existence, and in his favoured relation to Divinity; in which he should, for that weekly-recurring day, forego his other concerns in life, and join in the hymns of the higher creation, singing "Glory to God in the highest, and on earth peace, good will toward men!"

This appointment of the Sabbath is as everlastingly fixed as the physical ordinances of nature, regular as the revolutions of the earth, from the date of man to the consummation of his being in the eternal state. When lost amidst the barbarism of a nation, or the perversity of an age, it has always been restored, as requisite to the well-being of him for whom it was ordained. When lost to the Israelites amongst their enslavers in Egypt, they were emancipated by Almighty power, that they might, amongst other blessings, enjoy their Sabbath, even in the wilderness. When abrogated in a former French revolution, the Sabbath was not lost in France! Rooted in the *spiritual* part of man's life, it could not be lost; but only fell, *as in Egypt, under* a nominal suppression. And the visible *plagues of Almighty* God, as in Egypt, fell heavily upon the

sacrilegious perpetrators of that daring outrage. The wicked may occasionally prevail against his fellow, but in vain man strives with his Maker. God had even then in France reserved his faithful millions, who would not give up that heavenly endowment, and who may therefore yet enjoy it, to the spiritual satisfaction of themselves and of their children.

It has never been altogether lost sight of amidst even the flood-tides of national iniquity! And shall it be lost here in our distinguished Isle; in even our "moral and religious Scotland?"—Can its fertilizing influence be carried from our land on the wings of steam, or its spiritual essence pass off on the conducting wires of electricity? No!—let us hold fast our integrity, in duly appreciating the value of the heavenly boon! the precious treasure!—the world did not give it, the world cannot take it away! it is itself an element, a spiritual element!—It is a silken cord, flung out from the eternal sanctuary of Divine love amidst the rolling tides of the world's time, to link social spirits in the bands of heavenly amity, and gradually draw the sanctity of earth into the glorious circle of the eternal Sabbath.

In writing principally on the temporal advantages of the Sabbath we must be admitted, so far at least, to couple the spiritual advantages along with the temporal, as they are found to stand in mutual connection—a connection as close perhaps as that of the soul and the body. And it is difficult to suppose the separate operations of either apart.

The temporal benefits, great as they certainly are, stand yet only in a secondary relation, as a grand means to a glorious end, the emblem, or beginning of the order of heaven on earth! And in this connection, so far at least, we believe we shall best succeed in the consideration of them, though the temporal advantages of the Sabbath to the human race, and particularly to the Working Classes, is our more immediate object of illustration in the present Essay.

If then, in the ordering of this world, the Almighty had left it to the sagacity of the human mind to discover the propriety

of constituting such an observance for the general good, is it likely that, with our present powers, we should have devised it? Might human philosophy possibly have made such a discovery? Might a penetration equal to the task of "untwisting all the shining robe of day," and ascertaining the nature of light itself? Might the power of extracting the essence of the lightning, and directing its electric energy, making it the agent of man's necessary communications, the messenger of friendly greetings at immense distances; or, might the human sagacity that perceived the necessity of there being another then unknown planet, belonging to the family of our solar system, and directed the human eye to make the sublime discovery amidst the immensity of space?—Might perception equal to these discoveries, and much more, not have, by anxious search, or by casual incident, found out, that the institution of one whole day in seven, for the world's rest, would be the greatest of all the blessings of life?—We are led to doubt it.

When we duly consider the adaptation of the institution of the Sabbath to the comfort of mankind generally, and particularly to the working classes in civilized life (for savage life is out of our question, lying beyond the limits of our application) we are led to conclude, without further proof than a simple deduction from common reason, that the appointment has proceeded direct from Divine Wisdom!

To have foreseen its advantages down through all the grades of society, for the thousands of years past and to come, while the habits and customs of men were not fully developed, was coeval only with the wisdom of Him who formed the hand to write, and the mind to supply the idea, indeed, only a part of the same prescience. Hence our conviction of the truth of the history of the original appointment.

God has left much in human economy, as well as in the material universe, upon which the powers of man are calculated to operate, and to reduce to order for his own service. But *amidst the many* inventions left free to the exercise of human

ingenuity to discover and bring into action and use, that of the appointment of the Sabbath has not been left to his discretion; for if man had been qualified to have conceived the utility of such an institution, he might not have been able to have brought it out in legislation, or in opposition to casual legislation. Neither is it likely that in council men should have agreed about the extent of the week. As for instance, an indolent man, who is unwilling to labour but from sheer necessity, and considers the Sabbath merely as a holyday in which he may lounge about in lazy recreation, might have voted every alternate day a Sabbath, or two Sabbaths in the week. This would have been a perversion of the very nature of such an institution, as, in place of its then becoming the means of the improvement of our moral and intellectual nature, it would have had the contrary effect, by thus encouraging a relaxed habit of body, in which the energies of the mind would have sunk into a listless apathy;—become dissipated—unable to grapple with a sublime idea. And in such case, indeed, encouragement would have been given to the contraction of low unworthy habits.

On the other hand, the avarice of the mere worldling would have voted the extent of the week to double the true fixed term, that he might have the less interruption in his favourite pursuit in life, "to buy and sell and get gain."

This would, as much as in the other case, have defeated the true purpose by impeding the proper benefit. And it is likely that, but for the undeniable divinity of the positive commandment, an overruling majority of mankind would, in any age or nation, have waywardly resisted the institution, under any form or limit of week whatever.

This the Eternal Wisdom having foreseen has set at rest by a positive enactment, which stands in the first table of his laws to man, and whoever may gainsay it do so at their own individual risk, seeing that no nation may legislate directly against the Divine Ordinance without incurring the stigma, as well *as the conse*quences, of a barbarity incompatible with *the other common* usages of civilized life.

But the wisdom of the appointment of the Sabbath is best seen when we consider its indispensable utility to all classes of human beings, as well as to the creatures domesticated into the service of man, for whom their Maker has also expressed a providential care, as well as for "the lilies of the field."

In all occupation, mental or physical, from the duties of kings and governors, down through all grades of society, to the most menial office in life, the seventh day's cessation is found a necessary and blissful relaxation to the stretched or high-wrought faculties of mind and body.

To princes and lawgivers of the people, the Sabbath comes with a supreme claim on the obedience of their souls! for that "one day in seven" are they required to take rest, holy and reverential rest, from the exercise of the functions delegated to their trust, as vicegerents of the supreme Lawgiver. By this rest they are also enabled to recruit the energies of their mind, as well as to listen, learn, and adore that power which gives being, and that wisdom which promulgates the general law of life to all generations.

To men of law and business, with all the various sons of desk and ledger, the seventh recurring day brings a legal respite of labour, when they may possess their souls in the quiet of the blessed day's relief, or fill up the vacant hours by going to a higher office, to gain instruction, in listening to the witnesses and advocates stating and pleading the cause of eternal truth, in a case in which the interests of the human race stand at issue, and the Judge is indeed supreme.

To the philosopher, who may be loath to suspend his eager pursuit in investigation of his abstruse problem, the aurora of the weekly-recurring Sabbath brings in a calm monitor,—the whisper of the Sabbath Angel's love, "I come on the blissful morning's wing, to relax your anxious mind from the tedium of intense study, to refresh your soul again with the delightful truths that extend beyond the orbs of space, and the marked *cycles of 'Time's* eternal sphere,' when the holy soul shall be *enraptured with a free access to the eternal Fountain of all blissful knowledge.*"

To a class considerable in most countries, those who may have acquired the means of subsistence by some previous provision, and who are therefore of no necessary occupation—no physical or mental exertion being requisite on their part for the sustenance of life, or the increase of fortune, whose every day may be accounted a holiday in as far as they do not find any work to do from necessity, but who yet may sit enthralled in the bondage of a mind ill at ease, for the mere want of something upon which to employ their powers—those faculties are ready to become listless, peevish, or imbecile, from lack of exercise or argument. To this class generally the Sabbath must come most welcome, as a day of observance of some peculiar duty, of "the one thing needful," where the mind will be led into exercise of the most interesting and sublime description, and left to ruminate in anticipation of the eternal Sabbath, where rest shall be *rest* indeed; not the mere vacuity of exemption from the secular cares and stirring vanities of life, but rest from the tedium of every-day thought, in which the spirit shall be refreshed, and left free to expatiate on the boundless expansion of eternal love in the regions of immortality!

But whatever it be to other classes, to the working population of this country, who are more than half of our twenty-eight millions, the Sabbath comes, indeed, the blissful day of rest.

From our fields, down through all the various mill-factories, to forge, stall and joinery, our labourers and artizans, weary with the continued assiduity of six days' unremitting attention, or more severe exertion of nerve and muscle, are glad of the due release of "one whole day in seven," from their irksome tasks. Upon these, embrowned with weather, or begrimed with smoke, the holy rest of the Sabbath morning falls like the moisture of heaven upon parched vegetation—like the kiss of sympathy on the cheek of distress.

The most rough and unthinking amongst us find, and acknowledge, *the Sabbath* to be the kindly interference of heaven *with the stern conditions* of our lot in the scale of humanity:

consequently, the wilful or wanton desecration of that day, though it may occasionally occur in accidental instances, is yet in these instances deplored and by no means sanctioned in our acknowledgments, any more than in the true feelings of our hearts.

Take a country workman,—a shoemaker, for instance, either as master, journeyman, or apprentice—the nature of his occupation almost precludes the possibility of stated hours of labour and rest. Under the best hands the work is like most other hand-work, tedious and laborious in its character, requiring long hours to make a necessary living, where a necessary living can at all be produced from it. Even "Hesperus, that brings us all good things, rest to the weary," ushers in only gas or candlelight, under which house-crafts must be pursued, through something like half the night eked to the day, and this by the daily recurring necessity of diligence.

And, to the sons of more easy circumstances, it is perhaps not generally known, how often the hour of twelve on the Saturday night alarms the poor workman at his task, from which he then desists, at risk of whatever loss to himself or disappointment to his customer may ensue from his unfinished job. This he does out of holy zeal for the twenty-four hours of the Sabbath, sanctified in his mind by the custom of his fathers, as well as in due reverence to the supreme dictate of the ever-binding commandment.

With our Scotch commonalty it is not the hours of Divine service alone that are held sacred as the holy Sabbath. Our Maker has in mercy given us the whole day for rest, as well as for a clear opportunity to cultivate our mind, and feel after our connection with heaven. We must not have our chief blessings curtailed, nor can we in nature afford it. Our Sabbath is the twenty-four hours from the stroke of twelve on Saturday night, till the same date that brings in the Monday *morning*. And however we may casually spend, or misspend *some portion of* such time, still the sanctity of that time lies *on our heart like* balm on a wound, acknowledged healing and *holy*.

But to the working man the Sabbath brings an inheritance to which his reprieve from bodily toil is a matter of only secondary consideration. It brings a stated opportunity for the cultivation of his best family affections, as well as for the improvement of his own mind, as under the convenience of the day's respite from secular concerns, the mind is let free from the arbitrary toils of common drudgery into the true liberty of life, like a bird escaped from the confinement of a cage to rejoice among its native branches; or like a plant laid open to the sun, the sympathies of his soul are drawn out and fostered into blossom and fruit, through the benign influences of the Sun of Righteousness. These influences come more particularly home to the soul on every recurrence of the Sabbath morning. On that day, more statedly than on other days, the man recollects that he is an intelligent creature, placed in this vale of trial by the great Creator and Governor of the universe; that in this nursery of eternal being he is a plant to be reared by the fostering care of Divine love, and nurtured into fitness for timely transplantation into the garden of the everlasting paradise!

On this day, then, he glories in the blissful opportunity of traversing over the broad field of mental life, in company with the spirits of the inspired seers of old, the Prophets, and the Apostles, as well as of the still more blessed *One*. He delights to sweep the strings of Israel's sacred harp with the rapt Isaiah, and to lament over the defaults of his people in the plaintive strains of Jeremiah, him who also had the evils of his age, the backslidings of his people to mourn for, and contend with, and the consequent grief of a good heart,—which grief was as intense "as the grief of those who mourn for a first-born, or as that of a man for the wife of his youth." Or on still more precious ground he may take his stand at the foot of the Cross, beside the beloved disciple, and endeavour to participate in his feelings, under the last look and injunction of *such* a Friend, in *such* circumstances: "Woman, behold thy son!" and son, "*behold thy Mother*,"—thence nursing up the sympathies of *his soul, to all the* holy charities of life!

The man who is serious in life, has through the Sabbath the benefit of this study, in his private capacity, as well as of what the religious and civil usages of society have ordered and provided for his further tuition in religious knowledge and moral discipline, through the explanation of the word of life, the preaching of the gospel, and instruction in righteousness.

There may be individuals amongst us who might take their casual afternoon walk in the fields, and moralize on the great Creator's works, to even religious advantage. Studious in contemplating the fitness of things, from the rude formations of rock and gravel, to the bloom of flowers, and the adaptation of the human mind to the enjoyment of the beautiful images they present, they might catch casual inspiration from the poetry of Nature as it stands in relation to the poetry of the human heart! But however intelligible the silent expressions of outward nature may be to individual minds, to the mass of society these studies are not so interesting as to supersede the imperious necessity of gospel preaching. It is but the highly-gifted, or the fanciful, who can take "sermons from stones, and good from everything." The gospel of the Redeemer, well explained by its ministers, is more immediately to the point, and more adapted to the main purpose of useful instruction and general comprehension.

There is no walk that a working man can take on the surface of his native earth, like a walk to his place of worship. Here the harassments—the toils and anxieties of his every-day life, appear as if cleared away before his footfall. Here he feels more certainly than at other times the true dignity of his own existence, and ultimate destination! and he feels this through a humility of heart, congenial to the true relish of that feeling.

Sight-seeing is all very well, and followed in its proper time and place, is agreeable and innocent; and the virtue of an ingenious mind will incline to take any proper opportunity of *seeing* and considering every grand object, whether of Nature *or Art, in order to* make some appreciation of the true character *of things. But* even with this most laudable view, sight-hunt*ing is by no means* good or proper as a Sabbath recreation.

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and no quotation is more generally misapplied, than that of individuals, who wish to keep up appearances of general propriety of conduct, and yet to follow out their own inclination in such tastes, quote the patriarch Isaac's quiet meditative walk in his own fields, in support of their false hypothesis. They might as well quote the act of the Angel, in rolling the stone from the door of the sepulchre on the Sabbath morning of the first resurrection, to sanction the absurdity of rolling stones from the top of a hill on the Sabbath day, for the silly pleasure of seeing them rebound on the valley below.

In the quiet habits of country life we will find few men who have passed through youth into age, who may not have some little folly to regret; and we will venture to say that any sensible man of sixty will not coolly assert, that the recollection of even transient Sabbath wanderings brings any comfortable reflection to his mind, while it assuredly causes many a serious regret for what, at the least, was misspent time. And the same man will agree with us in considering that those most precious hours of our human life thus thrown away as a thing of nought, while obligations of eternal consequence were hanging on our account of time, is matter of most serious reflection.

Let it not be understood, however, in this proscription of long journeys for what should be week-day business or party excursions, that we mean to confine ourselves in dingy gloom throughout the blessed day. Many of us, even in rural situations, have as much of sedentary occupation through the week as to prevent our advocacy of the whole Sabbath day's immurement in either church, house, or hovel. Even the Jews were allowed their "Sabbath day's journey;" and as an artizan's week-day confinement is in many instances too close, and that often in narrow, dank streets of towns, where the atmosphere is polluted with soil and smoke, his health of body and mind is dependent on opportunities of cleansings, with the occasional enjoyment of free air and exercise of lungs and *limbs. The sanctification* of the Sabbath imposes no such *restraint or confinement.* A man may walk forth alone, o

with a friend, or lead out his family in peace and quietness, under the very best of religious feelings, to enjoy the freshness of Nature's common, and there, with beast, bird, and flower, inhale the fresh breath of heaven, by bank, glen, or meadow green, in perfect innocence. This is as different from the desecration of the day by long journeyings, on week-day business, or the idle stroll of banded parties, as any allusion we might seek to find, could possibly express. To descend to a minute detail of what may or may not be lawfully done on the Sabbath day, may, in an essay of this description, be considered too prolix, or out of place. The rule seems to be thus understood by us workpeople generally: that, the day being hallowed for rest, everything that comes under the character of work or week-day labour, is therefore prohibited; besides, that this implied part of the prohibition is in strict accordance with the positive commandment, "In it thou shalt not do any work." The laxation, which some suppose to have come by our Saviour, under the Christian dispensation, appears to us only as a kindly softening of the dogmatic formula of some of the stricter sects among the Jews, who looked more to outward form than to inward rectitude, but by no means any abrogation of the true spirit of the commandment, "Do good on the Sabbath day, but do not do evil."

Here was the Divine explication, from which the question comes, what is the good understood to be requisite to be done, or the evil to be avoided? Obedience to the commandment we premise to be the first good, in giving up every-day work, and holding the Sabbath holy, as set apart for religious exercises, deeds of occurrent necessity and mercy to our fellow-creatures, man or beast, are positive good! deeds, or works for any other purpose, not coming under these exceptions of "necessity and mercy" are prohibited, for God's peculiar glory, as standing in relation to our reverence and obedience, and our consequent peculiar good, as recipients of these *benefits, flowing* from that obedience.

The main good is the assurance of the blessing of God in *the present affairs* of life, or, in other words, that this ordi-

nance of His appointment duly attended to, assures its own blessing in effect, giving present comfort and happy prospects of futurity.

A statement of the particular works recommended under the heads of "necessity and mercy" belong more peculiarly to the teaching of the pulpit, as they occur in the practical illustration of the working out of our faith in the evangelical doctrines which are the foundation of our Christian hopes.

We therefore here decline to note minute examples of particular acts or works, as lawful or unlawful, believing it more to our present point to state simply the effects which follow upon giving up our weekly duties, and (as far as our frail nature, and our various circumstances will permit) our secular thoughts also, such as are lawful and necessary on other days, and devoting this time peculiarly to the cultivation and extension of our higher faculties, intellectual, moral, and religious.

These effects are of a glorious character and tendency, as by thus improving the opportunity which the weekly Sabbath presents, the mental faculties become developed by exercise, as partly by reading, hearing, and studying for himself a man may acquire a respectable standing for rational information in general, as well as for necessary religious knowledge in particular.

Thus employing himself on the Sabbath he will soon be led into a taste for improving his other spare hours throughout the week, in following up studies to which he will thus properly become inclined.

We have observed many instances of individuals who have taken what appeared to us to be an accidental taste for this propriety of conduct, and who have by perseverance raised themselves up from the character of mere simpletons to a reputable, moral, and religious status in society, such as might be envied by others who, under more favourable circumstances, have quite neglected such improvement.

There is no branch of education, religious or moral, to

which a man, even a daily-working man gives his study, but what will improve his taste in other branches of knowledge also; indeed for all that is truly great and good. This sort of study is of a generative nature, as, for instance, in investigations of religious truth, a man will, even imperceptibly to himself, gather in a considerable stock of other useful information, particularly of a moral kind, sometimes even of a scientific description. A faithful or religious root, will thus shoot out moral stems, on which a modest piety will blossom as the flower, and the joy of his soul will thus become a present fruit of the hope that is in him.

In hard circumstances of life, even family circumstances, and world's wants—want of work, bread, credit, creature-comforts of all descriptions, to which even workpeople in town and country are sometimes eventually reduced, the world is apt to wear a very dispiriting aspect. In such cases the Sabbath sun may arise on a family with but little to eat, or wherewithal to be clothed,—yet even in such circumstances, Sabbath sanctification in the soul, with its concomitants, faith, and integrity in the heart, will still strongly support the spirits, by nourishing the hope that overcometh despair! Amid even the gloom of sadness in the mind, these, like sunshine on the cloud, form a rainbow in the mental horizon, giving promise that the flood of adversity shall not eventually overflow us.

That "ignorance is the mother of devotion" is now an exploded opinion; we now the rather revert to the maxims of the wise, the substance of which is, "My son, get knowledge, listen to instruction, get understanding; search for wisdom as for hidden treasure; it shall be life to thy soul," &c.

What, then, is so favourable as conducive to this search after these jewels of the mind, knowledge and heavenly wisdom, as the opportunity presented by the free leisure of the Sabbath? Among the working classes many have little *time else for mental* improvement, even from our early youth *upwards. In the* absence of other favourable opportunity,

from circumscribed circumstances in humble life, Sabbath-evening schools have done much good within the last fifty years; more, indeed, than we can pretend to calculate! We might, however, boast of something in the shape of moral philosophers, who have comparatively little else of scholastic education; while necessarily, in Sabbath schools, religious education is held as the proper subject of study.

Though our week-day schools in Scotland are favourable to the lower classes, and we believe daily improving in their plans of education, and methods of facilitating progress in secular knowledge, yet still, without the Sabbath, for all the purposes of religious training, we should make but a sorry figure as rational beings.

Without these acquirements, where, indeed, can we find the qualifications requisite to recommend us to situations in any department in the ordinary business of life, even as good, honest, useful servants? And if we come to have families, what principles can we teach our children from infancy, when earliest impressions are received, or upwards, if we have little or no rational information ourselves?

In following out our subject more fully, the idea naturally intrudes itself,—In what position would we, the present labourers in this country be, without the free benefit of this institution?

Suppose, even in our rural situation, that our time went on in an undivided course, labourers and artisans, in town, village, and hamlet, working on in an unremitting line of life; a population of grubbing farms-men and "unwashed artificers," unintermittingly puddling in the mud of our own perspiration, till our minds should become, not a type of a Divine spirituality, but a mere steam to drive the bodily machine and keep its members in a stated course of productive motion. Even the gin-horse, that has not mind to cultivate, could not stand this continued monotony of existence without the break of Sabbath rest; nor (thank God *for the Sabbath!*) *is* even the gin-horse required so to do.

Or again: suppose for a moment that the Legislature should

feel disposed, and empowered, and were foolish enough to abolish the Sabbath, obliging us, under pains and penalties of fine and imprisonment, to pursue our weekly avocations unintermittingly, would we feel passive, or only affronted, or maddened to desperation?—would our hearts remain callous, or sink within us, or swell with indignation?—or what open consequence might likely ensue? I may presume that our island, undergoing the throes of volcanic agency, would be little less alarming.

Any of all the evils of foolish legislation, since the days that Herod was Tetrarch in Galilee, inclusive of that of hunting our covenanted fathers like partridges on our moors, would appear less monstrous than such an attempt to rob us of that day in which God has given us the earnest of his will to make us his freed-men, as well as for the present refreshment and improvement of mind and body.

Had our Maker and supreme Lawgiver claimed the Sabbath as solely his own, so peculiarly and exclusively as that we had no allowance to bestir ourselves within the specified time, and this under a penalty, such as that of touching the mountain of Sinai while the sacred commandment was for the last time tabled to man, in such case our sacred duty would have been to have acquiesced with reverence and submission, and to have counted out the days from our weeks and years as his peculiar portion, or seventh part, as if paying an interest on our life's bond of time; and this, although we should have had to remain as dead or entranced, throughout every recurrence of that day's existence. But our gracious Benefactor deals with us on no such terms; he has only challenged the Sabbath as more peculiarly his own, to preserve it from the earthly pollution of other days, the pollution of avarice and oppression, and bestows its blessings of rest more particularly on the poor and over-laboured in every age of the world. This he has done as an essential privilege to the weary and *heavy-laden, who* without such benefit, might have faded from *upon earth, nor any of* their race have been found in the land *of the living.*

The institution of the Sabbath seems to have been understood down through all ages. In the interruptions of written history, other vestiges of ancient records remain, indicating to the annalist what may have been understood in early ages. These, like the cairn altars of the Druids on our hills, throw a glimmer of light back through the shadows of the past on the manners of early times. The simple fact of the number *seven* being found marked upon all that remains of the monumental history of the past, is of itself sufficient to convince us that the six days of creation, and the seven days of the week, have been pointedly established, and clearly understood since the creation of man.

But rather than labour to prove, in detail, from the Scriptures or from other types, that the appointment of the Sabbath had commenced with the date of man, and had been continued downwards, we are inclined to consider the continuance of the Sabbath as a pre-eminent proof of the truth of the primitive Scriptures, even the record of the Antediluvian ages. This stands in perfect analogy with many instances of old customs; the emblems of which are continued amongst us, though even only in the games of schoolboys, long ages after their archetypes have been forgone and forgot, and but for which symbols, still extant, might not now be believed to have ever existed. The continuance of the Sabbath is therefore as certain a proof of the authenticity of the old Scriptures, as they are of it, and each a proof of the other; at least as corroborative as any class of fossils is in proof of any era in the history of geology.

That the Sabbath is still continued with us, that its uses are pre-eminent, that the blessings which it brings are so adapted to our constitution, supersedes the necessity of any argument in proof of the original appointment. When admitted to have been appointed, and found beneficial to any nation, in any age, it must be acknowledged to be useful to others also, and to none more so than to our own hard-wrought *countrymen* at the present time.

If it had been instituted in society for no other purpose than as a restraint on the lawless tyranny of slaveholders in any age, or even for the benefit of work-horses, it would have been worthy of our acknowledgment as a Divine appointment. But as all continued labour, without the break of Sabbath rest would be only a species of slavery, the application of its benefits is as broad and diffuse as the dispensation of light.

No one disputes the necessity of the nightly-recurring hours of rest to man and beast in general; it would be doubting our own rationality should we conceive the Sabbath as less indispensable. For it is to man, as a rational being, that it is addressed, as more particularly necessary and useful.

On the written law being delivered from Sinai, the fourth commandment seems not to have been addressed to man as a new commandment, then for the first time promulgated; but as the renewal of a statute previously known. "Remember the Sabbath day, to keep it holy," signifies to us to *remember* something formerly understood.

To contract its meaning, then, or to suppose it applicable to one class or nation more than to another, is, in effect to break up the decalogue and deny the whole law of life. May cavillers not as well deny the obligation of these commandments which stand lower on the tables? the fifth, sixth, and all that follow? upon which are founded the laws of society, the national security for public conduct. In which case the wicked would have full scope for mischief, so long as they could personally defend themselves from the consequences of a general libertinism. Yes, the fourth commandment is as sacred, and as necessary, as at least any other on the Divine tables—as obligatory to-day as it was in the Tabernacle of Israel. Indispensable to the temporal, as well as to the spiritual advantages of man, in all ages, from beginning to the end of the world's time.

"*The Sabbath* was made for man," indeed, not as an *institution of ceremony*, a mere accommodation that might be *dispensed with*, and foregone at pleasure, but as an *indispensible auxiliary* to the purposes of his being; graciously

adapted to his constitution and circumstances, a positive condition of his rational existence.

The divine law in regard to it lies not alone in the words of the commandment, or in our proof that the commandment was from the date of our creation, but is also imprinted upon the natural constitution of man, in his physical, intellectual, moral, and religious capacities. The infringement of its rest is therefore, in any degree, hurtful to the individual, and a continued violation of it destructive to his whole being. His bodily powers overwrought, by adding the Sabbath to the week, is ruin to his constitution; his mind strained in sedentary attentions to common mental drudgery, or more intricate studies, without the seventh day's relaxation, is ready to become deranged, worn out, or debilitated to idiotcy. Without the rest and means of information which the Sabbath is calculated to furnish to the great mass of society, our moral character would soon be obliterated. As a community, we should degenerate into a kind of savage assemblage, uninformed, uninfluenced by anything worthy of the name of *mind*, and a state worse than that of mere animalism might be expected eventually to ensue.

The earth would then be in a more barbarous state than on the sixth morning of the creation, before there was a man to till the ground, when the animal tribes lived undisturbed, and their Maker "saw that it was good!" Indeed, without the adventitious aid of the Sabbath to man's condition, the ground would cease again to be tilled, and man to retain his position in life; and as the human race could not be expected, for any great length of time, to survive such a deprivation, their final excision might be the consequence, and indeed, become necessary, in the order of creation; for it is not to be presumed that the race of man could long subsist in a state of barbarism, as the animal tribes continue from age to age, who live purely by instinct—for instinct is a more safe guide to the animal nature than ill-informed reason is to the human being, and without *the aid of the* blessed Sabbath to the constitution of man, he *would not feel* enabled to maintain himself in the character of *an improved* rationality.

Were this world ever to be converted into a place of punishment for the transgressions of the human race, it would only require to immortalize the earth, put an end to death, and abolish the Sabbath. The blessings which the Sabbath brings, once negatived and effectless, "the spirit that rules in the children of disobedience" would soon fill up the outline of the most horrible picture.

Five righteous persons would have saved Sodom; the Sabbath had not been regarded in that city. This alone will account for the state of that people, their wickedness and brutality. It is not in human society to become as bad where the Sabbath is held in reverend regard, or rather, where the man holds himself in reverence by the due application of the blessings of the Sabbath to his earthly constitution. A man may live bereft of his legs and arms, if the vital parts are left whole and his brain entire. In such circumstances he may yet become a philosopher. But without the necessary aids to his means of information, you may as well denude him of brain also, the organ of mental improvement. These aids the Sabbath is principally calculated to furnish; and if duly appreciated, to promote in the mass of society.

The education of that day being principally spiritual, the careless livers are greatly overruled by the example of the well-doers around them. It is particularly a day of teaching, and of instruction to the mind; and its teaching is of the most interesting kind, being chiefly spiritual. God does not require us to respect the day for the day's sake, but for the sake of *its proper religious use to ourselves*, and consequent respect to his commandment. And this he does as our most wise and indulgent heavenly Father.

The way it is introduced to us, the manner of its weekly recurrence, is indicative of this. The labourer feels that it is the gift of a higher power than that of his earthly master. He sees that his master himself, however arbitrary in other *respects, is, in some* degree or other, awed by the custom and *sanctity of that day*, as if brought under the influence of some *invisible power*, or spell, and this over and above what the *laws of society* impose. Hence the man finds that his ser-

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viceable attentions on that day to his master's will, or family comfort, is rendered by him more on the terms of common friendship, or neighbourly kindness, than is his week-day tasks, which for the most part are demanded on much the same terms from hinds as from horses and other cattle.—So much of flesh and bone, for so much sustaining bread and corn.

While this demand may be just and necessary, the Sabbath interposes as a law of life and preservation, corrective of the extreme, or of the abuse of power. In such situations the Sabbath sun arises as an earnest of the Sun of Righteousness, "with healing on his wings." The man feels, though he may not be able to give expression to the feeling, that this is indeed "the day that God hath made," and in it he is led to be glad; his bones indeed rejoice in their rest, and, as a hind, or farm-servant, he sees that even his horses, released from straining draught, seem to know it, and rejoice also.

In the glow of fancy we country people often suppose that all the animated creation have some sense or sympathy in the matter, as if sharing in the benefit of the Sabbath!—That the birds sing more cheerfully, and the rooks sit more tamely by the wayside on that day, less afraid of man, even inclining to some degree of familiarity, as if under more than their week-day security; or as if the holiness of the time led them to court a friendship.

However fanciful this may be, it is yet expressive of the favourable impression that the Sabbath makes on the mind of the conceiver.

To the poor man's family circle, the day is altogether an inestimable blessing. The husband and father is on that day at home, which circumstance of itself makes it a family day of days! He is not understood to be at his distant task in the field, nor out in his workshop as on other days; but in his house, at his own fire-side; comforting his family, and exchanging acknowledgments of kindred feelings. Here is the opportunity of impressing by precept and example the *propriety* and pleasure of the virtuous and religious observances of life. If sedate and cheerful himself under the

holy impulse, the influence goes round, embracing the whole circle. The mind is improved and strengthened, good intentions are induced and confirmed, faith and hope are nourished, and a fresh vegetative energy is excited, favourable to the growth of all the charities of life. The concerns of another life is of course understood to be the chief ingredient in the Sabbath entertainment in every family circle.

The Sabbath is thus essentially necessary, as giving opportunity to concoct the pure blood of religion in the heart of the day, that it may circulate through the week, and give current health and vigour to the great body of time; thus acting in sympathy with the human constitution.

The Sabbath is a corrective of pride, by teaching humility and dependence on God! Of avarice, by limiting the desires of an undue accumulation of this world's wealth, or of resting our affections thereon! Of gross pleasures, by nourishing the pure: of unbelief, by inducing the belief of the true God, and his superintending providence: of our consequent responsibility, and the truth of His revealed religion.

With what renewed vigour the Sabbath-rested man goes to his work on the Monday, it is quite unnecessary to express here, as all the working-part of mankind know it so well from the experience of personal feeling; and those who are not accustomed to labour, can hardly be supposed so ignorant as to be unable to form a pretty correct conception of it. All we need to observe on this point is, that if the Sabbath rest was taken from the working classes they would so sink in their constitutional energy, that in place of the value of labour falling it would ultimately rise, and continue to rise on the market, to a degree that might eventually defeat its own purposes in the economy of human life. The productive energies of society would thus become crippled, and prosperity die away, crushed by conflicting interests, and civilization itself might eventually sink into barbarism.

It is therefore the duty, we may say the common sense of *man, not to say of* every Christian man—for though he were *a Pagan in principle* it would be the interest of his very

nature, as a mere human being, to resist in his person, and by his whole influence, every appearance of the slightest encroachment upon the full, free, and perfect rest of the Sabbath.

The *wise* and witty pretenders to philosophy will often flout the *weakness* of rigid observance; but the distinction is clear between superstitious gloom and rational piety.

No attempt has ever been made in this country, nor is likely ever to be made, in a Legislative capacity to abrogate the Sabbath. Hence, if a failure in regard to Sabbath observance comes, it will be on our own part; and we may fail in our public or private capacity in duly honouring the Sabbath, still the day cannot fail to us, but by our despising and rejecting the blessings which it brings, which would be thus negatived to the rejector. Such rejection is a species of triple sacrilege, by which the man not only robs heaven, but society and himself in one act. Heaven is robbed of its due honour of the man's obedience, society of his proper usefulness, and the man himself of the benefits conferred by the appointment.

But the danger to us comes from other points—from a laxity of public morals, a dereliction of our duty in regard to religious observances, and more particularly from the inroads made upon standard customs by new interests and consequent changing manners.

Great interests, in their efforts to carry out broad calculations, seem to think nothing of "adding night to day, and Sunday to the week;" and strong interests have always an influence in attracting adherents. At the same time they have such a growing tendency to strike out their roots into the body of society, that the cancerous fibres get woven into the heart of life, and the man's whole health of existence becomes contaminated.

We are led here to make a serious appeal to our more immediate countrymen, and to those particularly of our own class.

In so far as history has noted the events of the past, in no age or nation of the world has our national bravery ever been *disputed.* We have, both as an independent kingdom, and

since our union with England, maintained a character alike unsullied for integrity of principle and practice. This has been hitherto acknowledged by those who were at the time even the enemies of our country.

This patriotic feature in the character of our forefathers has been the pride, perhaps too often indeed the boast, of their successors. But for these qualities they have never been more conspicuous than for what, in another point of view, they have considered true religious faith and practice. If therefore we admire, and would wish still to inherit their sturdy virtues, in those their more stern characteristics, why should we not, with even more propriety, still retain the better part of their long-established character, their religious habits and devotional fervour?

These have been depicted, and dilated on, in the most nervous strains of the best of our preachers and poets! Why should the best poem, on the best subject of our most conspicuous national bard, outlast the living practice of our native manners, so glowingly pourtrayed, so faithfully delineated? Why should that best portion of that lovely picture of our Cotter's Saturday Night,—our highest, our distinguishing national virtue be obliterated,—amongst our changing manners, and superseded by religious apathy or worse fashions? Crowns and sceptres are transient trifles, sometimes dispensable at a nation's will; but the casting away of these virtuous habits, which have been our fathers' diadem, is like a renunciation of our chartered right of communication with heaven.

The character of man cannot be supported in creation where the man gives up the distinction of his relation to Divinity. When he fails to live upon his Maker's law as instituted for his entire benefit, in his moral and religious capacity, he then, in thus forsaking his first love, enters into a new alliance, and becomes a member of another family, *another* class, and hence another character.

Is the time present, or shall a time ever come, when our *Scottish Cotter* shall have no Saturday night, in the generally

understood sense of that expression? that night, on the evening of which he

> "Collects his spades, his mattocks, and his hoes,
> Hoping the morn in ease and rest to spend,
> And weary o'er the moor his course does homeward bend."

Should such time ever come, our labourer may date his account settled with rational liberty, may sign and seal his discharge to his life's best comforts, bringing his seventh part of time to a poor account in the great market of society. Should he sell it, like his other days of life, would he thus add any increase to his year's earnings? No,—our present six days of work is sufficient labour on the market; adding our seventh would not bring a shilling more of annual income, that is, supposing that unremitting labour could be sustained by human nature.

The blessings of the Sabbath are the precious gift of our earliest, our best, our latest Friend. How can we sell such, or give it for the idea of a paltry gain? Where Sabbath labour is bartered for bread or coin, it is like the sorcerer's money offered to purchase the Holy Ghost—it will perish with him. Whoso goeth out to gather manna on the Sabbath shall find none.

Although the Sabbath cannot be blotted out of the world's time, nor lost to man generally, yet its blessings may be neutralized to any simple individual or generation through their remaining passive, and "taking the colour of the time, its form and pressure;" and as there is avarice in present activity willing to purchase the souls of men, if spirit could be alchemised into favourite metals, or bartered on exchange, like *stock* and *scrip*, there is an open market for the working man's share of his Maker's precious gift of trust, his life's hours of the Sabbath, his day of holy *rest*.

This market is held on principles negative and positive. One man goes on the negative, like the simple youth, as seen by the wise man from his window, "like a fool to the correction of the stocks;" the other, positively, hires

himself for his Sabbath hours to post or valet the fool on his errand, while the money of both passes with their share of the Sabbath hours into the scrip-bag, leaving them *minus* so much soul, so much substance.

And is there who, like Esau, would sell this glorious birthright for a mess of pottage? "Poor silly man, how pitiable he seems," who can thus "inter celestial hopes without a sigh." How ignorant also! as a very little Sabbath teaching would have led him to understand, that with common economy, he might have his Sabbath support by a little husbandry of his week-days' earnings, reserving his Sabbath to his best purposes of life, the comfort of soul and body.

The only point left free to us, as the humble essayist, is a friendly remonstrance; and on this point we will observe, that all who fear God will certainly, with grateful hearts, acknowledge his gift of the Sabbath with due thankfulness; and in accordance with his beneficent design enjoy the day by improving it in a spiritual manner to his peculiar glory, and their own improvement in the knowledge of Him, whom to know is life eternal; while they who receive it not thus, voluntarily exclude themselves from the sanctified rest and the blessings which it is calculated to confer.

If we would not willingly lose it, or give it extra to our week-day employers (as if given at all in work it must), why should we infringe on its sanctity in our persons; or incautiously see it desecrated by our neighbour with our passive acquiescence, or without at least a friendly remonstrance?

If we could only conceive the means of lawfully impressing on our neighbour the propriety of due Sabbath observance, every one on his neighbour, and also some fair means of influencing public bodies to the propriety of its proper observance, in preference to the calls of false interests, half the task of the requisite reformation from present and increasing desecration would be accomplished.

Nothing is so likely as a cool, collected, intellectual, and *moral pressure* brought to bear strongly on the point by *teaching the ignorant*, influencing the passive, and directing *the application* of principle.

As a something, considered *present* interest, seems to lead a great proportion of the public mind, if we could only convince men that their Christian duty would produce a higher per centage on their present life's stock in trade, this, as well as many other necessary reforms, would be completed in a week, and there would follow a settled rest on the next Sabbath! But how shall we convince them, since the worldly mind is so dull of virtuous comprehension?

To those who resist Moses and the Prophets, as well as also *Him* who has arisen from the dead, what human appeal may be made?—something little less than the earth's shakings in threatening of final dissolution.

But as public matters are now often carried by majorities, it is still left us, that the well-disposed should conjoin to agitate, and labour for a majority to stand up in protection of the Sabbath from public desecration. Moral force is the true agent to be employed in this work, as physical coercion always fails of effect in moral or religious matters. The mind is never subdued by pinching the body into forced circumstances: we have proof enough of this from the Cross downward. Under despotism men may take the colour of the evil time, but the immortal mind will have its own range; will never be bound in earthly chains, nor in fettered circumstances ever sit easy.

While the spirit of the Gospel is mild and persuasive, it is also of a teaching character, beginning with the soul to subdue the body, till the whole man is brought into the status of upright Christian faith and consequent rectitude.

Uniting to forward this cause would be like building up the walls of Jerusalem under Nehemiah; let every well-disposed man's hand be to the work, and the moral and religious defence will arise around our Zion.

If the Sabbath had not been a constituent and imprescriptible ordinance, a supplement to man's condition—more particularly in his improved state of civilization—its use must have been long since foregone and forgot. In such case it would have shared the fate of the false deities of antiquity, whose temples are dust, and whose foolish for

and *prestiges* have faded like a dream of night from the present mind. But altogether unlike these passive images of human fantasy, the Sabbath appears to us as a stem sprung from the stock of the tree of life in the garden of paradise, shooting forth into boughs and branches, overspreading the earth, inviting to its shadow and its shelter all who are weary and heavyladen; for besides its sanctification by the rest of God from the work of creation, it became also expressly typical of the next two greatest advents in the whole history of man.

First of the Saviour, long promised to our fallen race, who, agreeably to Divine promise, has come, and personally invited us, in the language of life,—"Come unto me all ye who are weary and heavy laden and I will give you *rest*."

And, lastly, of what remains, yet as certain, when the same friendly voice shall again be heard, amidst the shakings and the final crash of creation, calling all His faithful into the enjoyment of His everlasting *rest* in the eternal Sabbath!

It is to this everlasting rest that the whole order of things seems to have been tending since "the beginning." The primitive state of man having been deranged by his original transgression of the Divine law, the earth was so far cursed in consequence: "In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread," &c. But here the Sabbath intervened as a remission of the seventh part of the curse, and an earnest of the purpose of heaven in the ultimate redemption of man, through grace, unto eternal life. Therefore the Sabbath is holy! Holy as the whole of the days of man on the earth would have been, had transgression not marred the glory of his primitive condition, and all who truly desire the everlasting rest, reserved for the redeemed, the faithful, and the justified, will value the day as the token and foretaste of that heavenly Sabbath reserved for the *followers of* the Lamb in the kingdom of his Father's glory.

THIRD PRIZE ESSAY.

THE TORCH OF TIME.

BY

DAVID FARQUHAR.

"The Sabbath is the best gift of God to man, and especially to the poor."

O day, most calm, most bright,
The week were dark, but for thy light,
Thy Torch doth show the way."

INTRODUCTION.

THE third Prize Essay, which we here present to the reader, is, like the second, the work of a Scotchman; and thus, although England has the honour of the first, Scotland has that of the other two. None will be surprised at this, when it is borne in mind, that by far the larger proportion of all the Essays received were composed by our brethren in the North. It is further worthy of remark, that as the second Prize was obtained by a member of the Established Church of Scotland, the third Prize has been won by a member of the Free Church of Scotland.

The Author of this Essay is a Working Man, in the employment of Messrs. Kinnard and Co., engineers, of the Wallace Foundry, Dundee, and is an attendant on the ministry of the Rev. George Lewis, of St. David's Free Church, with whom we have been in communication respecting him, and from whom we have been favoured with full and satisfactory information as to his character and position in life. In transmitting to us a sketch of Farquhar's life, which, at the request of Mr. Lewis, he had drawn up, and which the reader will presently have the gratification of perusing, Mr. Lewis remarks:—"Farquhar's account of himself is at least brief, and it is his own, like his Essay, which I never saw nor heard of until he asked me to certify, if needful, his being a workman. I have nothing to add, save that I have long noticed him as one more than usually anxious to gather up the fragments of his time and opportunities for intellectual improvement. Some years ago he was, along with many others here, fully six months out of employment. Instead of idling and

lounging about the streets, he went to a drawing master, and filled up his time in preparing to fill his place more usefully when the times should mend."

This testimony of Farquhar's minister to his position, his character, and his worth, is all that can be desired upon these points. That his Essay will be found in accordance with the principles thus evidenced, the reader will be able to satisfy himself of by its perusal. That the Author is fully imbued with the use and value of the Sabbatical institution to man, we have further proof of from some private correspondence we have had with him, in the course of which he thus expresses himself on the subject. Addressing himself to the Adjudicators, he writes: "Your efforts to secure additional Prizes, is a substantial proof that your previous communication to the competitors was not the hollow sound of flattery, but the true effusion of hearts fully alive to their responsibility of assisting the labouring men in defending from all innovation their Heaven-inscribed Charter, their seventh day of rest, and aiding us in maintaining its Divine origin and appointment. If we allow it to lose the seal of Heaven, its temporal advantages, although indispensable to our social comfort and existence as civilised beings, will not long protect it from being destroyed by our own carelessness on the one hand, and the grasping ambition of worldly men on the other. Yea, even the refinements and subtleties of a cold and heartless, yet fashionable, philanthropy, are busy destroying the foundations of the only haven (worthy of the name) in the troubled ocean of toil, in which the labourer finds conscious and comfortable rest. 'A sea without a shore' is an appalling conception; but the labouring classes without a Sabbath, is a conception which the imagination of a fiend would lack figure to describe."

As an incidental part of this great Sabbath movement, we cannot forbear adverting to the spirit of loyalty and gratitude, which the Essayists have throughout it shown, for the patron*age and countenance* they have received, in the course of it, *from the very highest* personages in the land. Among those *who felt thus*, and were impelled by their feelings to give

utterance to them, Farquhar was one of the first; and in the letter, from which we have already quoted, he thus spontaneously expressed himself: "On observing an advertisement in the *British Banner* of last week, I was overcome with a feeling I can scarcely describe, on noticing the names of the august personages your unwearied solicitude had secured to patronise the Working Men's Essays, in vindication of their Sabbath rights." This significant fact, which is not a solitary one, but many times multiplied in the correspondence we have had with the competitors, is one that it would be well for our legislators to bear in mind, ere they venture to permit such a great national sin to be perpetrated, as has but now been suggested in a parliamentary question, and responded to with far too much favour and encouragement, by a Ministerial authority. It has been asked, whether Government, through the Legislature, will not interfere to compel Railway Directors and their servants to break the Sabbath by working thereon; and the reply from Government was such as to encourage the inquiry. Such an act would indeed be a novel one. Legislative interference with the Sabbath may well be decried, as it is by many, when it is capable of enacting such a public sin. How just, indeed, is the observation of our Author, cited above, that "the temporal advantages of the Sabbath would not long protect it from destruction by the grasping ambition of worldly men," and that the true safeguard and protection of the Day of Rest for the working men, are "its Divine origin and appointment." But should Parliament have the hardihood to enact such an offence as this against the law of God, and to compel work—that is, sin—to be done upon the Lord's day, and that, too, by those whose consciences resist the unjust aggression and the worldly tyranny, let not the nation be surprised if, in the next revolutions that sweep over Europe, Britain be involved in the storm, and the God of Heaven compel the land to keep Sabbath, as He did Israel of old, by laying waste its fields and depopulating its cities.

We have now to present the reader with a sketch of the life *of our Author,* which he has kindly drawn up for the purpose.

and which will be found practically useful and edifying to all, but especially to those, who, like himself, have been born under, and have to struggle with, difficulties, but have, by the providence and grace of God, been enabled to overcome them.

In concluding this introduction, and commending the Essay that follows it to the reader's kind and forbearing criticism, we cannot do so without tendering our thanks to one of our associated honorary editors, Dr. Candlish, for having obtained for us, from Mr. Lewis, his own testimony to our Author, and the sketch of his life given above; and at the same time expressing our regret that he was not himself able, amid his many pastoral and other duties, to have prefaced this Essay by a few remarks upon the subject and the movement, such as he is every way fitted to have offered.

J. JORDAN.

ENSTONE, OXON.
February 1849.

SKETCH OF THE AUTHOR'S LIFE.

HAVING been requested to draw up a short account of myself, without further preface I proceed to narrate a few things illustrative of my past and present mode of life. My father died when I was four years of age, and about two years after my mother sent me to the parish school of Brechin, where I enjoyed the uninterrupted instruction of one of the ablest and most painstaking teachers in Scotland, until I reached the age of eleven. Shortly after leaving school I went to the country, to learn the trade by which I now earn a livelihood.

For a period of six years, the only companions I could possibly associate with were almost destitute of the mere rudiments of education, and altogether ignorant of the principles that ought to regulate the conduct. The admonitions, teachings, and example of my own parental roof, united with the lessons received and principles imbibed by regular attendance at church, on each recurring Sabbath, were powerful antidotes to the poisonous influences of my daily companions. The foundation of the tastes and habits which now furnish me with enjoyments of an elevating and cheering tendency, were laid at this early period, notwithstanding all the disadvantages under which I laboured. While an apprentice I had but few facilities or opportunities for self-education, in consequence of labouring, on an average, thirteen hours each day, and living in the country, at a considerable distance from the evening school, the public lecture-room, and the circulating library. The few books within my reach were, happily, of the best description; and, by repeated perusal, they were almost committed to memory. I had in my possession solitude's best companion—the book of books, God's written revelation to man—the Bible; and it furnished me with matter for inexhaustible gratitude, thought, and reflection. The face of external nature in the vicinity of my abode was varied and beautiful; in some places approaching the romantic and sublime, and in all well calculated to lead my mind early to venerate the great Architect who had designed and executed a work so replete with evidence of his infinite wisdom and love. Such is the brief outline of my early history.

Circumstances, which I need not here relate, led me to the large town where I now reside; and although memory still revives and luxuriates among the associations of early days, yet the separation from the locality of my youth has increased my happiness, by bringing me into contact with facilities and opportunities for improvement which in the country I did not and could not enjoy. During the first two years of my residence in Dundee, I cultivated the acquaintance of no one; and when I did at any time mingle in the pleasures and pursuits of most around me, I was generally betrayed into follies which I now bitterly regret. As an example to others situated similarly to myself, it may not be foreign to the purpose

of this sketch to enumerate the following rules, which, from experience, I deem invaluable:—Strive to associate with men superior to yourself. Never become familiar with any one before you have learned his character and principles. Shun the acquaintance of those who are anxious to appear your friends. Look up to the men who are unpretending and reserved in their deportment; such men are, with few exceptions, the salt of the earth—the safe guides through the complex allurements and deceits of selfishness and sin.

To return. My leisure time, during the period just mentioned, was chiefly devoted to the reading of books, which, while they amused, at the same time improved my mind. By adopting this course, I was saved from the temptations to which but too many of my class become willing and early victims. While engaged in improving my mind, an incident (too trivial for narration) occurred which brought me into contact with one about my own age, who gave me an invitation to attend a mutual improvement society, of which he was a member. Accepting the invitation, I for some time attended the weekly meetings of this Society, and very soon became an enrolled member. The mode in which our improvement was conducted, acted as a powerful stimulant in inducing a habit of thinking and reflecting on subjects sometimes of great importance. To excel in the written essay, the extempore discussion, or the conversational dialogue, we were under the happy necessity of supplying our minds with the materials of knowledge from the writings of eminent authors, and from our observation of the habits and characters of those around us. Many a happy night we spent in subscribing our individual quota of knowledge for the benefit of the whole; and although Providence has now separated most of us, a deep and lasting friendship still unites us all.

As a proof of the beneficial result of such unions for improvement, I may simply record that three of our number composed Essays on the Sabbath for competition, and three of us have been adjudged successful. The channels through which we received our Sabbath principles may be different in appearance, but they are the same in reality. We have spoken of the advantages of the Sabbath, because we have felt and appreciated them. Through the medium of the Sabbath my mind has been supplied with principles that enable me to triumph over difficulties, and avoid, or overcome, the temptations to which I am exposed. By it I became a pupil of a Bible instruction class, taught by a zealous minister, and ultimately the teacher of a Sabbath-school under his care. The kind notice he took of the first production of my pen has inspired me with courage to write and speak my sentiments, and to embrace every opportunity for farther improvement. I am now a husband and a parent. My home is an asylum where peace and comfort reside. The self-denial and habits induced by the modes of improvement I have described are, under God, the procuring causes of all my enjoyments. Better society than that of my own family and good books I desire not; while the Sabbath, as it returns, imparts a new relish for all, and strengthens the hopes of that eternal "rest prepared for the people of God."

DAVID FARQUHAR.

THE TORCH OF TIME.

"The Sabbath is one of the best gifts of God to man, and especially to the Poor."

"O day, most calm, most bright,
The week were dark, but for thy light;
Thy torch doth show the way."

THE spirit of our age is not conservative. The veneration for ancient, or existing institutions, has been superseded by a thirst for innovation and change, which, though laudable enough in many instances, has in others been carried to such an extent as is neither warranted by expediency nor philanthropy. When we look around us and see the many evils existing in human institutions, we cannot evade the conclusion that there is still much room left for reform; nay, we are convinced that the energies of philanthropists, though increased a thousand fold, will only be able to remove but a few of the evils with which we are surrounded. Toil and misery are conditions which an inscrutable Providence has imposed on human existence, as a retribution for man's sin and guilt; and however much good and pious men may aid in smoothing the asperities of these conditions, yet still they are powerless for their entire removal. Among the innovators of our own day, we can point to many, who, animated by a spirit of pure philanthropy, are labouring with devoted energy and zeal in assailing the formidable barriers that are opposed to human improvement, and counteracting the pernicious influences of

institutions which, from their antiquity, and congeniality with the depraved desires of human nature, have too long, and too widely, extended their malignant oppressions over their unconscious devotees. On the other hand, we discover a class of men, who, with an energy and zeal not less devoted, enshrouding themselves in the garb of philanthropy, not content with remodelling the institutions of man's construction, have, in their vain imaginings, thought fit to attempt the destruction of the Sabbath: an institution which the Author of the Universe has founded, to promote the temporal and eternal well-being of mankind. Unhallowed and insane conceit! Shall man, a worm of the dust, dare to dictate to his Creator? All the institutions of man's construction are pregnant with error, and shall he, in his thirst for change, venture to alter those of the Almighty? To innovate here, is not to reform, but to destroy. "God's law is perfect, and converts the soul; his testimonies are most sure, and make the simple wise."

Among the class of Sabbath assailants there are some, who, denying the universal and permanent obligation of the fourth commandment, readily admit its importance as an ecclesiastical appointment, in spreading religious light and truth. With these it is not our province to treat; but there are others who, by way of introduction to our subject, we shall unmask. They are those who, possessing little or no sympathy for the Sabbath, have kindled the fires of controversy, in the hope that when the public mind reaches its climax of excitement, it will be glad to receive anything that promises repose. Imagining that the opportunity has arrived, they have already proffered their sentimental sophistries, arrayed in the inviting robe of philanthropy. "Let us not," say they, on the one hand, "destroy the Sabbath, but let us relieve it from the rigid observance into which it has fallen; let us spend a portion of this day in bodily recreation, and worship God through the medium of external nature. Working people confined in crowded *workshops and factories*, for six successive days, breathe an *unwholesome and* impure atmosphere; they have much need *of pure air on the* Sabbath. Let us open our railways and

other conveyances, to carry them to those places where the filth of their every-day dwellings mingles not with the scene; where the temptations to evil are not so numerous as at home; where (instead of the oaths and imprecations that assail the ear in passing through the streets of large towns) the little bird vociferates its innocent notes, and causes the surrounding neighbourhood to re-echo with its cheerful song; where, instead of those sights of squalid misery and rags which meet the eye, and sadden the heart, Nature is seen rejoicing in the simple, yet lovely apparel in which she is adorned; where, instead of the dram-shop and its concomitant evils, Nature discloses her water springs, and affords refreshment of such invigorating influence, that people may well pause to ask themselves the question, why do we taste intoxicating liquors? Surely," say these patriots, "this is a good way, especially for working people, to spend a portion of their Sabbaths; there can be no harm in all this. Has not the material creation a tendency to lead the human mind by innumerable avenues up to the God of Creation? Does it not—mountain and plain, with their ever-varying accompaniments, inspire grandeur of thought, and gratitude of heart? That simple and insignificant thing we call an ear of corn, thrown with seeming carelessness into the field, developes in its growth the wisdom and love of the Almighty. In fine, all Nature, through her myriad voices, proclaims the Author of our existence a Being of infinite power, wisdom, and love."

Now all this, we admit, sounds well; but when we come to examine how far it accords with man in his present condition, we discover from his known habits, that he does not retire to "green fields and flowery meadows," to be instructed in the wisdom of his Creator. When we reflect how tenaciously man clings to his vices, we have no reason for concluding that his Sabbath rambles will be consecrated to pure devotion. Were a railway constructed through the most secluded part of our land, and were a Sabbath morning train to pass along that line, with *hosts of passengers* from our crowded towns, just as certainly as *these carry their* vices and passions along with them, so certainly

would worldly-minded men, for the sake of filthy lucre, extend the dram-shop to every place resorted to on such occasions; and where mankind assemble for pleasure on the Sabbath, there is drunkenness and debauchery.

However much an unsound philanthropy may prate about the purifying tendency of a walk, or ride into the country on the Sabbath, experience teaches us that people only go there for a wider licence to the follies and vices they dare not practise in towns on the day of sacred rest.

How few, even among the more cultivated and enlightened, comprehend the divine harmonies of the material world. And while it would be cruel to debar the labouring class from the contemplation of external nature, yet their education is not such as warrants any sound philanthropist or Christian to induce or to afford them an opportunity of spending their Sabbaths in the way that has been described. To the untutored mind, external nature is only a beautiful picture which dazzles the eye, but reforms not the heart. It is in another book, that God has revealed himself to the simplest understanding, "where he who runneth may read,"—that our Heavenly Father not only created the "heavens above, the earth beneath, and all that in them is;" but that he is the Author of another and greater work; a work which transcends in wisdom and love all his other works, even as the glorious orb of day transcends the lesser luminaries of night; a work which Nature is unable to reveal, even supposing our intellectual faculties cultivated to the highest degree of perfection; a work that leads the views of the humble beyond the cares and vicissitudes of this sublunary world, to that better and lasting abode, where toil, trouble, sin, and death, are for ever banished; a work which reveals God reconciling a guilty world to himself by the death of his only Son: and blessed be His holy name, for having given us, as an earnest of the blessings secured by this work, one day in seven, to be a day of *holiness unto himself*!

It is from the sanctification of the Sabbath that all its temporal *advantages flow.* If it were merely a day of rest, what

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security is there in human nature to prevent it from being a day of toil more detrimental to man's physical, intellectual, and moral well-being, than that incident to common day employment? Remove this benign obligation, and then man is left to be guided by the impulses of his own depraved appetites, to follow the counsel of his own deceitful heart; in short, remove this obligation, and the Sabbath is not only defaced, but obliterated.

Among the Sabbath innovators with whom we are now dealing, nothing is so remarkable as their professed commiseration for the labouring classes; but an examination of this their pretended philanthropy, clearly shows that it is only speculative after all. Looking beyond the proposed bonus, to the means by which it is conferred, we discover a portion of our class doomed to continual drudgery, in administering to the pleasures of others. The very fact of their labouring on the Sabbath, implies that all have given up their right to be exempt from toil on that day. Liberty is therefore sacrificed to the god of pleasure; and experience teaches that the evils attending one class of our neighbours soon extend to all. Let us, who are working men, and who profess to know something of our rights *in*, and duties *on* the Sabbath, inform the patriots of our day, that our condition is not to be improved by any innovation on its sacred injunctions. We are not to sell our sacred birthright for a "mess of pottage;" because we believe all the best privileges we enjoy, all the fond remembrances we cherish, all the bright prospects of the future, centre in observing the Sabbath as a day of holiness unto the Lord. Let us, animated by these reminiscences, supported by present privileges, and cheered by future prospects, proceed to unfold "the temporal advantages of the Sabbath to the labouring classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour."

1st. *The Sabbath is a great temporal blessing, viewed, simply, as a day of rest.*—The occupations of the labouring classes subject them (even in this age of science and mechanical invention) to such an amount of bodily exertion.

or animal activity, as is incompatible with a life of continuous labour. The rest of one day in seven is just as essential in preserving the physical constitution from sinking under the pressure of labour, as are the periodic hours of sleep. Nature demands relaxation with as irresistible a craving as she does repose. Where labour is carried on without intermission, the body prematurely droops, and dies. Should the attempt be made to defeat God's purposes in the constitution of our nature, the consequences are sure and certain. Neither muscular energy, nor (that other element essential to the productiveness of labour) animal spirit, is indefinitely elastic. Extend them but a short way beyond their natural susceptibility, and the vital cord is destroyed. Rebellion against God's laws in the natural world is as sure of punishment as rebellion against his moral statutes,—with this difference, that the punishment of the one is in time, the other chiefly reserved for eternity! In our country, competition has taxed the energies of the labouring classes to a most unreasonable extent. Already they are sinking under the baneful effects of a system which exposes them to labour ten, twelve, or fourteen hours each day, for six successive ones. During the whole of this time, animal activity, or muscular exertion, is doing its utmost. The stooping, and sedentary position of some, the close confinement of many, the noxious dusts and gases inhaled by others, and too much physical exertion consequent on numbers, all tend, if not to destroy life, at least to undermine health; and render them an easy prey to those diseases which an inscrutable Providence sends, as awful monitors to awaken mankind to a sense of their duties. Look at their mortality bills. Behold their sickly countenances. Follow them to the place of toil, and observe them pouring forth the sap of their bodies, in all the inclemencies of weather; or plying their operations with greater dexterity, than even the term competition implies, in producing comforts (or the means of such) *which they niggardly* enjoy; and, surely no one will deny, that *the rest of the* Sabbath is a great temporal blessing. It *answers the demands* of Nature for relaxation; it prolongs

the labourer's health, by removing him from those influences which destroy it; "it is the short time bill," and universal medicine of God, for the evils incident on toil.

2nd. *The Sabbath is a great temporal blessing, as its periodic return lightens the burden of present toil.*—Few of the labouring class work less than ten hours a day; many of them more. They are watched by overseers, who exact, with scrupulous nicety, as much work as the labourer can perform. These over-lookers are either men appointed for that purpose, or they are the amount of money which labour yields. Under such surveillance, although the labourer's strength and spirit are well nigh exhausted, yet he must not fall short of the prescribed quantity. To revive his industry, sleep indeed promises a temporary relief; but then, the thought recurs, that with to-morrow's dawn return the same toils and troubles, and so on, from day to day. Where, then, shall he find more positive periods of rest than those hours spent in unconscious slumbers? From what fountain of hope shall he drink to revive his drooping energies? From whence shall he be stimulated with spirit to overcome the dreary wearisomeness of his occupation? Is there nothing more congenial to the revival of his patience and perseverance than the angry look of his calculating master? That look contains in it a meaning too palpable to be misunderstood; it is the index of terror; it palls both body and mind; it awakens thoughts too gloomy to be portrayed; it intimates, that if the labourer does not perform the required quantity of work in the given time, his wages will be reduced; or, as a solace to his troubles, his services will be no longer required. This intimation is full of import to the labouring classes. It points to heart-rending scenes of poverty. It paints the fearful prospect of children and wife, father and mother, famishing for lack of bread. Alas! that competition should smother the finer sympathies of man; that love should give place to neglect; commiseration, to worldly ambition; or that the labourer should be threatened, when he *requires to be consoled.* A wide breach has been effected in *the relation between* master and servant; they stand as

separate elements in the civic state. There is no reciprocity of interests. Each clings as tenaciously to his own, as doth the miser to his pelf. The working classes, having fewest advantages, suffer most from the evils arising out of this principle of mutual selfishness. Although this unhappy state of things has been produced, partly by the working classes, masters have likewise fostered and cherished it; and now that they have the advantage, they ought not to wield it as an instrument of oppression. Let them turn away their threatening countenances, for they but make the breach wider and wider. They do not prick the labourer to renewed activity. They paralyse, but do not propel his industry. There are wells on the great road of time, the prospect and certainty of which encourage the traveller to surmount the difficulties of his journey. There is a fountain of hope from which the labourer drinks to slake his thirst. There is a resting-place, the prospect of which imparts strength to his muscles, buoyancy to his spirits, enabling him to triumph over present fatigue, to conquer present obstacles, and to rise superior to assailing emergencies.—It is the Sabbath, looming out at the end of six days, and beckoning the labourer to repose the burden of his toils upon it.

Were the prospect of the Sabbath removed from the labouring classes, then, what is there in toil to render it agreeable? Already they are groaning under its burden, and suffer and die by its severity. Take away from them their seventh day of rest, and their condition is worse than that of the brutes which perish. The lower animals are sometimes necessitated to extra exertion in procuring gratification to their instincts. This, to them, is a sufficient motive for encountering the pains and perils to which they are seldom, however, exposed. They know no other enjoyments—they are content and happy in following the impulses of their natures. Man, too, like the inferior animals, has instincts *which compel* him to put forth physical energies to supply *the wants of* his animal existence; and he too, like them, *would doubtless* encounter and rise superior to the obstacles

that stand between him and the objects of his desire. But if his instincts constituted the only motives for exertion, we should soon see him bereft of those refined enjoyments that mark the distinction between savage and civilized life. He, unlike the inferior animals, possesses an intellectual, moral, and spiritual nature; and, in order to nerve him to continued industry, these, his highest attributes, must be animated with hopes, fears, and enjoyments kindred to their true dignity; these alone are the sure springs of vigorous and successful exertion.

Remove from the labouring classes the Sabbath, and the innumerable lofty enjoyments associated with it, and you consign them to a life of irksome hardship, in which the true motives of action become stunted, and ultimately destroyed. Man labours, not for the mere love of labour, but for the enjoyments which it produces; and in proportion as his desires are elevated and expanded, so are his patience and industry to provide the means of gratification. Moreover, in proportion as his opportunity for the promotion of this elevation and expansion is extended or curtailed, so likewise is his improvement. The conclusion, then, is obvious and self-evident, that if the labouring classes are deprived of their Sabbath, they are denuded of their best opportunity for improvement in the higher qualities of their nature. They are subjected to be influenced by those low and grovelling desires consequent on ignorance, and which their present condition, with no Sabbath, would very soon engender. Surrounded with temptations, from idleness and uneasy desires; and having neither time, opportunity, nor inclination, for watching or cultivating the moral and intellectual qualities of themselves or relations, they would soon begin to think, that, if they supplied the common necessaries of life, all their duties had been accomplished. When the mind and soul have thus been degraded—when the mere impulse of animal gratification has to contend with the irresistible demands of *nature for relaxation*, it is not to be expected that the labouring classes will remain proof against the temptations to which

they are exposed. If they struggle through present conflict, it will be in order to procure the means of self-indulgence, in intemperance and sensuality, which, growing upon them, labour will become irksome, they will commit slight transgressions to procure the means of debauchery; and ultimately, becoming hardened in iniquity, will not shrink from committing the most atrocious crimes.

The labouring classes are often taunted for their improvidence and intemperance. We do not deny the truth of this reproach. These vices are too plainly developed, and their consequences too destructive to be defended. Yet, while we offer no palliation for the faults of our companions in toil, we may be permitted to observe, that temperance, prudence, and forethought, are virtues not easily exercised amid the temptations with which they are surrounded. Working from morning to night, and, at best, earning little more than provides the common necessaries of life—in many cases barely that; sent to the field, the workshop, or the factory, in the spring of existence, living merely for labour—their strength is prematurely enfeebled; their education finished about the time it should have commenced—often entirely neglected; surrounded by the evil that is in the world—their own hearts deceitful above all things, and desperately wicked: congregated in masses, at the time when the power of example is most impressive,—can it be wondered that many of them have fallen victims to their own depraved passions and desires? Or is it to be expected, after depriving them of the Sabbath, that their condition should be calculated to generate those virtues which they are especially taught on that hallowed day?

Labouring people require motives of an ennobling character to battle against the temptations to which they are exposed. It is not the mere thought, that labour produces food or clothing for the body, which excites their industry: if this were all, what difference is there between them and the savage *who hunts the* wild animal for its skin to cover his body, or for *its flesh and blood* to satisfy his hunger and thirst? Both their *ends and aims* are the same—yet, who shall compare the indo-

lence of the one with the industry of the other? This apparent anomaly can only be explained, by admitting the existence of motives emanating from enjoyments of a more ennobling character than those which originate in the gratification of mere animal desire. If the case were otherwise, does any one imagine that the labouring classes would worm through all the intricacies of toil, from day to day, with such spirit and success, but for the hope that, at the end of every six days they have one of rest; holding in its munificent grasp all those heartfelt delights, which not only blend themselves with all that is lovely, amiable, and virtuous, in this terrestrial scene—but those still higher enjoyments that connect them with eternity, through the blood of a Divine Redeemer? Preserve, then, the Sabbath to the labouring classes, the prospect of whose periodic return inspires them with strength and spirit to prosecute successfully their common-day labours, and whose salutary delights prevent them from becoming all victims to the temptations to which they are exposed.

3rd. *The Sabbath is a great temporal blessing, as it is the best opportunity for cultivating family affection and domestic order, fellowship, and cleanliness.*—In human arrangements there is nothing so agreeable as a well-ordered family circle. The communion of affection that obtains in the family relation is the most attractive feature which the picture of human society presents. This holy interchange of feeling and sympathy pervades all ranks and classes of the community. It exists in as great perfection in the humblest cottage as it does in the palaces of the great. It proceeds from the wisest and best instincts of our nature. God has chosen this relation in revealing his love for fallen man; he adopts the language of a kind parent, in appointing the institution for whose benefits we are now contending: "Remember the Sabbath day to keep it holy," bespeaks the solicitude and love of a fond parent, anxious to impress his children with something essential to their well-being. The family relation, however, if *exposed to neglect*, will breed consequences the most dissonant and disastrous. Our prison and police statistics,—our

pauper rolls, teem with facts which demonstrate that family or natural affection, if not carefully watched, becomes the hot-bed of every vice and crime.

How, then, are the labouring classes situated on common days for cultivating and nourishing this relation? They are very much dissevered by the diversified nature and length of their employments. Rarely does it happen that the members of one family labour in the same place, or at the same occupation. Some are labouring at such a distance as prevents them from being at home on any day (unless casually) except the Sabbath. Others, again, though not so distant, are still so far away as to necessitate them to carry their food along with them to the place of labour: they leave home in the morning, and return not before evening. Those, again, who work contiguous to their dwellings, have only time to swallow their meals hastily, and return to their employments. Females employed in domestic service, rarely have time to visit home except on the Sabbath. Perhaps it may be said,—Could not a house be got in such a place as would accommodate the majority of a family, at least? We reply, in many cases it is impracticable. Even where such accommodation could be effected, the precariousness and uncertainty of employment have taught the provident among the labouring classes the absurdity of exposing their furniture to destruction by frequent shiftings,—knowing well, that such a locality as would suit the family's convenience this week, month, or half year, would, in the next week, month, or half year, dissociate them as wide as ever;—they therefore act upon the adage common amongst them, "better rue sit than rue flit." Again; their hours of employment are as varied as their occupations and localities. One begins at six in the morning, another at seven, and others at eight, nine, or ten; while those employed in night-work have a similar variation. This diversity in the time of commencing labour is not more common than the discordant *length of time* they work. Some work ten hours a day, others *eleven and twelve*; civilization may blush for what follows,—*there are some* labouring fourteen, and even sixteen hours per

day. Conceive a family situated in this dismembered state for six successive days, following severe and unwholesome occupations; surrounded with every temptation to depart from rectitude, and but too apt to be led astray by their own evil imaginations,—working beside strangers, who neither possess moral standing or authority to give or enforce sound advice; serving masters who are only vigilant for the quantity and quality of labour, but who, knowing little, care less for the character of the servant than they do for the machine or tool with which he operates; listening to the obscene and bacchanalian songs and conversations of their companions; seduced, and sometimes betrayed, to spend a portion of their evenings in the public-house, or in dens of infamy and sin. Conceive, yea, we should rather say behold—for this is no vain or imaginary picture, but a truthful, conspicuous, and awful reality—behold a family thus secluded from the benefits of domestic fellowship for six successive days, entangled with such temptations, and who dares be so unfeeling as seek to deny them the advantages of the Sabbath? or who, after it has been withheld, while reflecting on the operations of human nature, shall defend such unhallowed plunder, or venture to predict that natural affection might be nourished or perpetuated amid such untoward circumstances?

It often happens in families where this dissociation obtains, that the father or head is the most distant from home. Should his anxiety for the welfare of his family urge the propriety of visiting them about the middle of the week, he performs the journey after the labours of the day. Under such circumstances, he can have little time to fondle his young ones, or inquire into the behaviour of those that are grown up. Perhaps he may see neither; the first are in bed, the second not returned from labour, or, if returned, have gone out to amuse themselves. His wife answers his anxious inquiries while attending to her laborious duties. Wearied and worn out he retires early to rest; for he must be up in the morning, to *accomplish his journey*, before the usual time for commencing *work. Where shall* such a father find time or opportunity *for cultivating* the affections of his wife and children; or wher

the outlet to the longing desires of his own heart? When shall his authority be exercised in enforcing by precept or example, those lessons of morality and religion, so essential in preventing his children from falling victims to the temptations in which they are enveloped? If they are pursuing the paths of rectitude, when shall he cheer them on in the way of well-doing? If they are following the ways of the evil one, by intemperance, sensuality, maternal disobedience, quarrelling with one another, and other sinful courses, when shall he correct them, or impose a check to such ruinous follies? Is he never to see the objects of his anxious solicitude, except when suffering from exhaustion of body and spirit? Are the pains and hardships to which labour exposes him, to be the only rewards for his industry and courage? Is he never to realize those fond endearments which nestle amid the hallowed boundaries of home? Yes; his kind Creator has provide a seventh day of rest—all his duties are rendered practical by it. By it, all his longings and anxieties are satisfied, for it adapts itself to the whole constitution of his nature. Its periodic return destroys the hedges which society has permitted to spring up between husband and wife, son and daughter, on common days. By this kind provision, home is still a reality. Sabbath is their home; except for which the streams of vice which flow through the world would poison the springs of natural affection, overturn the social pyramid, and place it on its apex, instead of its base.

That all the families of the labouring classes suffer to the same extent, by the diversity in the length and nature of their employments, is what we do not mean to affirm; but that, to those who suffer least, the Sabbath is essential for cultivating family affection and domestic fellowship. The best position in which the families of the labouring classes can be viewed, is, when the working members labour the same number of hours, and commence and close their avocations at the same time; for illustration, we shall suppose six in the morning and six in the evening. Two hours each day being the most allowed for meals, it cannot be supposed, that, during these transitory intervals, they can have any time to indulge i

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those kindly feelings, to a profitable extent, which nourish domestic felicity. The evening returns, and they are collected together for a longer period. The first hour is a scene of busy confusion,—it is occupied in taking the evening meal, and in removing the filth with which their hands and faces have been besmeared in prosecuting the labours of the day. That hour having passed away, order is restored; and now that the face has been cleared from those darkening clouds which the process of toil has engendered, we might expect to see there mirrored those affections of the heart which hover around the realities of home. It is otherwise; physical strength is exhausted by the *severity*, or the spirits are rendered dull by the *monotony*, of labour. These conditions are potent barriers in preventing the few hours before bedtime from being spent in such a way as tends greatly to promote domestic cheerfulness, order, or harmony. And when we reflect how prone human nature is to let slip the precious time for improvement, it cannot be doubted but that people will find an easy apology for neglecting their duties, either as heads or members of families, when suffering from lassitude of body or spirit. Should the younger branches, stimulated by the love of amusement, rise superior to the infirmities produced by labour, and request an hour or two for this purpose, their parents readily grant such request. They are too easy and passive to revolve in their minds, that this grant given in love may become the cause through which their life is often embittered. In well-ordered families such requests are seldom made; or if so, the time granted is spent in rational enjoyments. Independent of this thirst for amusement on the part of youth, which eats up a considerable portion of time, there are other circumstances which intervene, and occasionally separate the members of a family from each other during the hours unoccupied by labour. There is external as well as internal management required for the comfort and well-being of every family; and when may the labouring classes *attend to out-door* arrangements, if not during those hours of *leisure after their* daily toils have been accomplished? In-

roads are therefore made on the scanty provision which commercial enterprize has left to even the most favoured of the labouring classes for nourishing natural affection. And even if we could suppose those few hours saved from the innovation of surrounding circumstances, does any one imagine that these few hours can be turned to so good account, in regulating the waywardness of the human heart, as that longer period which God in his infinite mercy and wisdom has provided in the weekly Sabbath for the benefit of his creatures? A period which, for the time, suspends the sentence, "in the sweat of thy face shalt thou eat bread;" and while it relieves the labourer from bodily toil, it assumes a still more benignant position by its sacred character, which prevents its rest from being encroached upon by common-day circumstances. The working classes hail the Sabbath as their best opportunity for that sweet interchange of sympathy, and of being mutually the donors and recipients of those good and kind offices which nourish and cement the family relationship. The father looks upon it as the most valuable of all time; his whole family are under his inspection during its happy transit; his heart dilates in the opportunity which it affords for converse with his wife and children; and the exercises of this day are calculated to bind their affections indissolubly together.

The houses of the labouring classes during common days are often unavoidably disordered. The details of domestic employment being carried on in the same apartment in which the family sit, during their leisure time, the house cannot always be in that state of order or cleanliness which is desirable. On common days, the life of a working man's wife is that of busy activity. From the time she rises to the time she goes to bed, her hands are ceaselessly working. She has no leisure time; there is always something to do; her labours are never at an end. On the Sabbath, however, her toils are nearly all suspended. We say nearly, not completely, because she *has the meals to* prepare on that as well as on other days; but *this forms but* a small proportion of her common-day labours. *Towards the* end of the week her activity is unusually con-

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spicuous. The needle, the iron, the scrubbing-brush, and other domestic utensils, are handled with wonderful dexterity. Chairs, tables, house-floor, hearth-stone, and every other household article, along with family clothing, assume such an air of order and cleanliness, as does one's heart good to behold. What is the meaning of all this? has she an aim or end for it, or is she merely following a blind impulse of nature? She is a rational and intelligent creature, and as such must have a motive for such exertion. Her motive proceeds from the Sabbath, the day on which her husband and family are released from bodily labour; a whole day of rest; a period sufficiently long to induce them to thoroughly cleanse their persons, and lay aside their dirty common-day clothes. Aware of all this, she prepares the change of garments, and puts the house in order, knowing well that her labours will be rewarded by the charm which the results of her industry lends in sweetening domestic fellowship. Order and cleanliness promote cheerfulness and health; they elevate all social enjoyments; they raise the members of a family in the estimation of each other; under their aspect natural affection expands and flourishes; they may be reckoned the cardinal domestic virtues; they are great incentives to moral goodness, if not morality itself. Look at the abodes of sensuality and crime,—there is disorder, disease, and filth. Where does health, morality, and religion abide? In dwellings methodized and cleansed.

Did we regard the Sabbath as a stimulant to the labouring classes for cleanliness alone, the whole medical world will attest its importance in the preservation of health, and true philanthropy will laud it as the best sanitary measure hitherto employed for the physical improvement of the working people. How just their praise! it is God's sanitary provision for the sons and daughters of toil. Does any one doubt the utility of the Sabbath in promoting cleanliness? Let him visit some of our manufacturing towns on common days, and while beholding the busy throng, he will have no difficulty in recognizing *the labouring classes.* Their position in society is too palpably *impressed* on their faces, hands, and clothing, to prevent

detection. But let such a doubter visit the same place on the Sabbath, and the discovery is not so easily made; all, on that day, are nearly on a level, so far as cleanliness goes. Doubt is annihilated by the presence of such demonstrative facts. These facts metamorphose the doubter into a lover of the working classes. On the Sabbath the sons of toil present a far more loveable appearance than they do on common days. They are less objects of pity and commiseration, because they are clean, and being clean they are consequently comfortable; for the skin, being cleared of the hindrances which obstruct the unconscious perspiration continually flowing through its innumerable pores, performs its functions with greater ease. Cheerfulness and activity are therefore encouraged, the esteem and attachment of friends and relations secured and strengthened, while every enjoyment, whether social or individual, is relished with greater happiness and delight. Thus, the Sabbath, while shedding a balm to cure the cankered wounds inflicted on the families of labouring men, by the length and diversity of their occupations, breathes a still profounder sympathy for them in inducing those habits which sweeten and elevate domestic affection and fellowship.

4th. The Sabbath is a great temporal blessing, as it affords time for mental exercise.—In our age nothing is so well worthy of praise as that desire which is every day growing wider and wider, for the mental and moral illumination of the people. We hail the expansion of this desire as the precursor of that glorious period yet afar off, when religion, science, and literature shall have developed their gigantic proportions, and spread their benign influences over all lands; when knowledge shall have covered the earth, "even as the waters cover the sea." Little, very little, has, as yet, however, been done beyond the desire of bringing about this predicted period. But this desire, we believe, will gradually resolve itself into action. The same necessity that gave it birth, still exists, *and will mature* and make it operative. It has arisen out of *two states the* most opposite to one another, knowledge and *ignorance. The* latter has marked its course by intemper-

ance, misery, and crime. The former, in every stage of its progress, has become more fully convinced that the latter must be eradicated, else society will be infested with moral pestilence more dreadful than the stings of "ten thousand scorpions." Hence the desire for educating the people. This desire, like most human desires, is far too sanguine. The object which it has in view is not so easily attained as many imagine. For while the great body of the people are subjected to labour for ten, twelve, and fourteen hours a day, their progress in mental or moral acquirements is necessarily slow and feeble, and, but for the Sabbath, would be checked and destroyed. Let us therefore investigate the advantages of this institution in furthering and preserving the mental elevation of the labouring people.

That there exists between the mind and the body a very close and intimate connection, no one can deny. What the mode of this connection is, none can satisfactorily define. Excessive application on the part of either destroys the powers of both. The body is enfeebled by the unreasonable indulgence of the mind; the mind is starved by the excessive or continued operations of the body. These facts are obvious to every one who reflects on the constitution of his nature. They are the lights by which we are to exhibit the advantage of the Sabbath in preserving a period for mental exertion; for, without it, the labouring classes have no other worthy the name. It might have been expected, from the increased facilities which the introduction of machinery has afforded in the production of articles, that human labour would have been diminished, or that the labourer, while attending his occupation, or after they had been completed, might have opportunity for exercising his mind on subjects of an elevating tendency. Such anticipations have not been realized, nor do the present usages of society intimate their speedy consummation. Our commercial system has to undergo a thorough reformation before such a salutary change can be introduced. There is by *far too much* selfishness in the world for any one to indulge

the fond hope that the labourer will regain a portion of the time commercial enterprise has bought from him, for the cultivation of his mind. Does not the very fact that working men are called upon to vindicate the advantages of the Sabbath, demonstrate that the tendency of the capitalist is to purchase from them as much time or labour as they are prepared to sell? "Vanity of vanities!"—Labouring on this day involves the ruin of both. Let not the commercial men of our age suppose that Sabbath labour will convert their shillings into crowns, their crowns into pounds, and so on, through all the migrations of wealth. Let them know that the destruction of this wise institution consigns the producers of wealth, the working classes, to a state of mental and moral degradation, ruinous to the interests of all, because the Sabbath is the only antidote to those poisonous influences which the keen competition of individual interests hath generated. We do not here mean to insinuate any sympathy for the Utopian impracticabilities of a school of philanthropists, that misled many of our companions in toil, a few years ago. On the contrary, we believe that our competitive system, with all its evils, is a living demonstration of the baseless structure which the community philosophers attempted to erect. Our competitive system is a manifestation of human nature, and though it may be subject to salutary modifications, yet, even as it now exists, we readily admit, that while it has entailed many evils, it has likewise produced much good for society. The good is experienced by all; the evil directly, or chiefly, by the labouring classes. They suffer much from the mental starvation to which it exposes them, and if not counteracted by the Sabbath, would envelope them in ignorance and mental imbecility. The competition of individual interests has created innumerable new employments, and raised the character of these employments, by transferring the lowest of the drudgery to pistons, levers, and wheels. Its leading object, however, is the cheapening of *produce, to increase* the demand, and the consequence is, that *where the labouring* classes have been relieved from severe

muscular exertion, mental exercise in the prosecution of their several arts is restricted to the performance of the minutest portions of labour on particular articles.

Look, for example, at pin-making, and none can fail to perceive that the mind of the operative, if not suspended during the operation, is at best confined to such simple exercise as tends to destroy its efficacy in regulating the more important purposes of life. One man draws the wire of which the pin is made, a second cuts it to the length, a third points it, a fourth makes the head, a fifth puts on the head. This insignificant article, when complete, does not imply much mental exercise, although the whole of its details had been carried on by one person; yet the small field for the existence of mind—for mind only exists by exercise—is split up into no less than five divisions by the keen competition now paramount among men. Before the pin is brought into the market for sale, it has to pass through the hand of no less than two others, and then its price is such as implies great animal activity on the part of all engaged in its production. The induction, then, is natural and true, that the minds of the different artists are starved during the hours of labour —their spirits exhausted, and consequently ill adapted to support mental exertion after the labours of the day,—and that the Sabbath, being a whole day of rest, is essential for the preservation of intellect amongst them. Should it be said that the working classes are not all pin-makers, or that competition has not extended these evils to other trades, we may reply that these evils are evolved by the very nature of our competitive system—the aim of which, as has already been observed, being the cheapening of articles to increase the demand; men are consequently trained to, and kept at particular portions of labour. They therefore attain greater proficiency in their several arts; commodities are produced better and cheaper than if one performed the whole details of an art. In order to prevent any appearance of a disposition *to beg the question*, by confining our attention to the single *example of* a simple art like pin-making, let us present

another—one that implies a wider field for mental labour. The steam-engine is a noble monument of human skill and ingenuity! Its varied adaptations, and complex yet felicitous arrangements, intimate that varied faculties of mind are exercised in collecting the rude and inert ores of earth, and imparting to them forms, movements, and powers, which not only circumscribe time and space, but make the mightiest elements of nature succumb to man's sovereign will. Competition has dissected the body of mental exercise concomitant on the erection of steam-engines into what we call ten primary divisions — such as draughtsmen, pattern-makers, boiler-makers, blacksmiths, iron and brass moulders, vicemen, &c., &c. These primary divisions are often subdivided into as many separate divisions as there are different parts in an engine: one man moulds the cylinder, another moulds the cylinder-cover, and others mould different parts; one man turns the cylinder, a second turns its cover, a third turns the piston, a fourth turns the piston-rod,—and so on through all the primary divisions. Farther enumeration is unnecessary, as no one can fail to perceive that the mental exertion implied in the production of steam-engines is, by the division of labour so transfused as to preclude the development of the minds of the labourers. These examples have been given, not because they are the only ones we can adduce (for all trades are in the same predicament), but because they represent two extremes—the one being among the most simple arts, the other among the most complex, showing how the division of labour reduces all nearly to a level. We do not attribute entirely to competition the divisions of labour that take place in civilised society: there are some which obtain in consequence of the different tastes of individuals. Competition has extended these natural divisions, and split them up into innumerable distinct parts. The labourer has been converted into a mere machine—a tool; those qualities of his nature that constitute him a rational and intelligent being, *and* the proper exercise of which produce his greatest happiness, *are nearly* suspended for ten, twelve, or fourteen hours

a day, and, were it not for the intervention of the Sabbath, would perish in the confined and barren field to which competition has consigned them. It is true that the respite of an hour or two after the toils of each day affords a kind of opportunity for the exercise of intellect, in pursuits which may tend to heighten and expand its capacities; but when we reflect that this brief period transpires at the time when the body is sighing for repose—when the spirit is wearied and exhausted—it cannot be thought that the opportunity thus afforded, though wholly spent in mental cultivation, is sufficient for the development of those faculties which distinguish man as an immortal being, preparing by his exertions here for the enjoyment of an eternal destiny, to be spent in the society of pure and blessed spirits. Such a thought is not only an insult to the labourer's intelligence—it is an insult to the God who made us all. He has provided a day in every seven, a day on which the mind, unclogged by toil, may exercise its capacities in looking beyond the vista of its terrestrial destiny—where, when having "shuffled off its mortal coil," it shall exist in yet more than its present sensibilities, powers, and capacities, throughout the revolving periods of an eternal sabbath.

Some have affirmed that the monotony resulting from the division of labour affords the labourer opportunity for exercising his mind on any subject while attending his occupation. Such persons know nothing of labour when they make such assertions. In occupations, even, where muscular energy is nearly suspended, the attention is so completely absorbed, that the machine or tool becomes a part of the workman. His eyes are intent on its motions, his ears are surrendered to the identity of its sounds; his hands are incessantly demanded to fill its devouring mouth or to relieve its indigestive stomach; his whole bodily senses are concentrated by its focal power; his mind dares not move beyond this uniform scene to indulge in elevating reflections or imaginings; his attention is so closely engaged in regulating the eye, the hand, the ear, as precludes the possibility of its being

abstracted to wait on the faculties of the mind. Were the operative to withdraw attention from his machine to such a length of time as would suffice for the profitable application of his mind, he knows that he would soon merit the character of being a careless and indolent workman. Competition, though regardless of what his mind can attain or perform, is very jealous of what his body, leagued with a machine or tool, has attained and can perform. At the beginning of the day or week, the quantity of labour he can produce is calculated with such comprehensive skill and accuracy as to baffle all attempts on his part to spare attention during the hours of labour to wait on the operations of his mind. The overseer comes round at the end of the day or week to ascertain if the amount of labour previously calculated and known is produced: if it is not,—Reader, you can conceive the consequence.

The monotonous scene in which most labouring people pass the greatest portion of their time, united with their imperfect education, if not counteracted by the periodic return of the Sabbath, would degrade and stupify their minds. The meagre task of simple and unvaried application destroys memory, blinds perception, shuts out reflection, deadens the affections, darkens the understanding, sears the conscience, and disposes the judgment to error and prejudice. If there were no Sabbath, the labouring classes would become unfit for regulating their own affairs, either as heads or members of families.

For want of opportunity to exercise their intellectual faculties, they would be unable to discriminate their exact position in the chain of existence, and become an easy prey to infidel pedagogues and political agitators. Intemperance, sensuality, and all low and grovelling pleasures, would soon victimize people consigned to an uniform and unvaried scene of action, which at best limits the mind to mechanical contrivances. God would cease to be feared, man would cease to be obeyed; *anarchy and confusion* would riot in dreadful antagonism with *the best interests* of man; time would become a moral nuisance, *and not that probationary* state of man's existence through

which he has to pass before reaching the ultimatum of his destiny—which is, to "glorify God and enjoy him for ever."

Let us thank the Author of our being, from whom cometh "every good and every perfect gift," for interposing the weekly Sabbath, between the evils we have described. A day which not only affords time and opportunity for mental exercise, but, being a day sacred for holiness unto the Lord, calls upon men to exercise their minds on themes which not only unfold the best enjoyments mortals in their temporal condition are permitted to taste, but which, while quickening, purifies the mind; themes on which angels, we are told—and we believe it—delight to exercise their transcendent capacities; themes which nourished the sublime mind of a Milton—the comprehensive and versatile faculties of a Chalmers—and the God-like sympathy of a Wilberforce; themes which have nourished and ripened the greatest mental seeds which it has pleased God to plant in the constitution of man. Is it then said that the Sabbath, to the working classes, is not a great temporal blessing?—we reply by asking, When may their minds be profitably exercised if not on the Sabbath? or, What is there in their every-day condition to quicken and purify the mind, if not stimulated by the exercises of that hallowed day?

5thly, *The Sabbath, to the Working Classes, is a great temporal blessing, as it tends to promote morality and religion amongst them.*—We need not enlarge on the connection between temporal happiness and the pure morality and cheering hopes of Christianity. The religion of Jesus is the very foundation for the wholesome existence of human society. Being a living principle, of a practical nature and tendency, those who embrace it are rendered more just, benevolent, and kind, towards their fellow-men—more careful and temperate in the government of their passions and appetites—vice is restrained through the terror of future punishment—virtue and piety encouraged by the promise of future happiness. Before people are either influenced or benefited by the purifying power of Christianity, they must be instructed in its precepts—its glorious promises must be unfolded to them.

Through what medium, then, is Christianity to be taught unto the sons and daughters of toil? In youth their education is often entirely and miserably neglected—at best it is only elementary; they merely learn to read the Bible. The early age at which they are demanded for labour destroys the true aim of sound education—which is, to teach them to think and act here as becomes intellectual, moral, and spiritual probationers, passing through the transitory epochs of time to a state of higher and more ennobling destiny. Such being the true aim of education, in its proper acceptation, it becomes an important question to ascertain in how far the Sabbath tends to promote it amongst the labouring classes. We have already described the dissociation that obtains amongst them by the length and diversity of their employments; the temptations, external and internal, to which they are exposed; the exhaustion of spirit, or muscular energy, as unfitting their minds for profitable exercise after the labours of the day; the monotony evolved by the division of labour, as tending to promote mental and moral dissipation and darkness; and the few short hours, where such are granted, at the close of the day, as infringed upon and curtailed by necessary circumstances: add to these the dispiriting remuneration they receive for labour—at best barely adequate to maintain them in comfort—at worst insufficient to support mere animal existence—and how is Christianity to reach them without the weekly Sabbath? When may the law, "Love the Lord with all your heart and soul, and love your neighbour as yourself," be expounded to them? Is conscience alone sufficient to unfold and enforce the moral obligations contained in the Divine statutes? Alas! conscience, though the most entire amid the wreck of human nature, is liable to become seared as with a red hot iron. Vice and passion have often lulled it into so profound a slumber, that men have *hated* the Lord, themselves, and their fellow-men. The *history of the* world displays this melancholy and momentous *truth in* characters of blood. Every gibbet, every prison, every drunkard, every sensualist, every day reveals a new

necessity for arousing the sensibilities of the silent monitor within us. If conscience is not quickened by frequent and continuous contact with the Divine law, its power, as a guide to human conduct, is palsied and weak. When, then, may the teacher of religion reveal that awful sentence, "The soul that sinneth it shall die"? or open to view the blessed destiny awaiting believers, which is secured by the blood of a Divine Redeemer? In a country like ours, Christianity can only reach the great body of the people through the medium of public instruction. Private piety is doubtless as essential for the development of the Christian character as public devotion; men are first members of the visible church on earth before ripened for the invisible. Private piety, in most cases, is induced by public devotion; while the church is the school in which the labouring classes are trained to embrace the purifying truths and promises contained in God's word. Without the public preaching of the Word of God, Christianity to them, we unhesitatingly affirm, were impracticable. Men, by nature, know not God; they must be brought into contact with his laws and infinite mercy ere they will obey the one or accept the other. Now, how is public teaching practicable to the labouring people without the aid of a weekly Sabbath? There is nothing in their every-day condition to dispose them to assemble themselves together after the toils of the day, to hear the Word of God expounded. There is everything that militates against it. There are vast numbers who, though they had the will, are denied the opportunity by the length of hours they labour. There are others, again, who having the respite of, at best, only two or three hours at the close of each day, would find a satisfactory apology, in languor of body and lassitude of spirit and mind, for neglecting such instruction. Those having both the inclination and the opportunity, would be in an unfit condition to receive profitable and lasting benefit from instruction in Divine things when the period of that teaching is in close connection *with toil.* The Sabbath removes all obstacles, breaks down *all barriers,* destroys all excuses, affords opportunity for all

to receive religious instruction. It is the voice of Time calling all to the worship of the Eternal! As the bow in the heavens exalts the majesty and mercy of Heaven to the visible eye, so the Sabbath displays, in the movements of time, the presence of Jehovah. It has a moral effect even on those who are still "in the gall of bitterness, and in the bond of iniquity." Conscience, if not dreadfully seared, is awakened at its approach. The drunken and licentious are reminded of their vices and sins by its solemn presence; if not entirely lost to shame, they dare not pursue their ruinous follies with impunity in the light of that hallowed day. The very churches on that day pointing with their spires to heaven, intimate the presence of our last Judge. If all days were alike in this world of ignorance and sin, God would be forgot. Common days are so completely secularized, that in them there is no period sufficiently impressive to remind the bulk of mankind that the triune God requires to be worshipped, reverenced, and feared. Working days have become only calls to the worship of Mammon. Worldly ambition has obscured from men's sight the moral Governor and Redeemer of Adam's offspring; but he dethrones the gods of this world by the interposition of the weekly Sabbath; it is a day of sacred rest; the business of this world must be laid aside, and the business of the next attended to.

When we reflect on the depravity of human nature, and the vitiating circumstances in which a great proportion of our companions in toil are situated, we cannot conceive even the shadow of a possibility for them becoming acquainted and impressed by the truths of Christianity without the Sabbath. It is the only day on which God's husbandmen may sow and nourish the seeds of religion amongst them. On that day they have no excuse for neglecting to wait upon God in the courts of his house. The doors are thrown open to all; even the poorest of the poor may enter; yea, are summoned and importuned *to come* and listen to the purifying truths of the *Bible. Christ* commissioned his disciples to go and preach *the gospel* unto all nations. The Sabbath renders this com-

mission practical to every class of people in every nation; without it the labouring classes of our country would have neither time, opportunity, nor a visible call for seeking salvation. Thousands upon thousands among them never heard of morality or religion before they attended the Sabbath school or the church. Family prayer, which so strengthens family affection, only exists amongst them by the public preaching of the Word. The churches and Sabbath schools are the colleges wherein they are taught their duties to God, themselves, and their fellows; without these they would have no other guides for conduct and happiness than their own corrupt hearts and sleeping consciences, exposed to the searing influences with which they are surrounded. The Sabbath therefore, in providing the church, the school, and the preacher and teacher, has become the only day for the elevation of character and of all classes in the community; none stand more in need of sound moral and religious principles, because none are exposed to greater hardships and temptation than the labouring classes. Their temporal lot reveals no bright spot on which the eye may rest and survey in pleasure their burdensome destiny, except on the Sabbath; on it even the eye of sense perceives the asperities of their condition smoothed down; while the eye of faith beholds them exalted above nobles, princes, and kings; for God has chosen to manifest his power in the conversion of souls, through the preaching of the Word, and that day imparts to them the only badges of dignity he requires. The Sabbath exercises wean their hearts from sin, melts them into love, and fits and prepares them for the enjoyment of a glorious immortality.

The Sabbath acts indirectly on the temporal well-being of the labouring classes, because it is a stated call for all to worship the only living and true God. The middle and upper classes are therefore brought into contact with those principles which promote universal happiness. It imposes a check to worldly ambition and human selfishness. It stimulates piety; and *piety extends* benevolence. It is on this day men are *especially taught* that whatever of this world's comforts they

possess, they are entirely dependent for these on the Providence of God; that it is the duty of the rich to assist and protect the poor; that we are all but sojourners here below, sprung from a common parent, have a common guilty and sin-loving nature requiring to be changed, for which a common Saviour is provided, and a common salvation guaranteed; that we are all to appear before a common Judge, on the last day, to be approved or condemned, according to our actions, and that the language of condemnation shall be, "inasmuch as ye did it not unto one of the least of these, ye did it not unto me." As we have no wish to exceed the space to which this Essay is confined, we shall conclude this paragraph by observing, that the labouring classes invariably find masters who are animated by Bible principles to be the most charitable and kind to their servants, while these very principles are discerned as the effect of the Sabbath; for where they are possessed there the Sabbath is strictly and purely observed. And how can it be otherwise, seeing it is God's appointed means for educating mankind in the knowledge of Divine things. Every Sabbath is a step in the ladder which he is constructing between earth and heaven; and just when that ladder is completed will the inhabitants of this earth be in a fit state for the enjoyment of their celestial destiny. Thus the Sabbath, while spreading morality and religion among the labouring classes, deals yet more bountifully by them in being the medium through which their employers are chiefly taught those principles which generate universal love and sympathy. Therefore it has with truth been said, "the Sabbath is one of the best gifts of God to man, and especially to the poor." Let no one take it from the labouring classes; its stated appearance amongst them is a potent call to worship God, in the courts of his house. This is its most benignant character, for in proportion as they are impressed by religion, do they become better parents, better children, holier and happier men.

Lastly: The Sabbath is a great temporal blessing to the *labouring classes*, as it tends to promote their immortal inte-

rests. We are now about to contemplate the Sabbath in one of its grandest and most important aspects; as holding out a prize proportioned to our high destiny, and possessing a sympathetic grandeur that satiates, and even surpasses, the imagination; as dignifying and illumining the present scene by shadows and foretastes of heavenly bliss, and satisfying man's thirsting soul for immortality, by salient streams of living water flowing from the overflowing fountains of a Creator's love; as connecting time with eternity, by recognising man as immortal, and a candidate for the glories of an imperishable world.

The immortality of the soul is a truth co-existent with man himself. It is older than the Bible, for God impressed it on man's spirit when he "breathed into his nostrils the breath of life," and man became "a living soul!" Yet there have been men daring and base enough to deface this highest impress of divinity on the consciousness of man; there have been intellects, (sometimes of the highest order,) who have spent their brilliancy and power in devising subtilties to blot out from man's instinctive longings and perceptions, "the hope of an hereafter." It is hardly consistent with the scope of this Essay, to enumerate and refute those crudities which the arrogance and pride of some men have thrown around the immortality of the soul. Our knowledge of the Sabbath comes from that volume whose self-evidencing power echoes in harmony with our own conscience, that the spirit of man is immortal; we therefore assume the truth as axiomatic, and bid the objector look within himself and he will find it there, distinct and palpable. Let him clear away the entanglements which prevent the growth of this great and glorious truth in his soul, and its intrinsic vitality, nourished by the dews of heaven, will push it up, erect and godlike. Let him cast his eyes across the world, and he will discover this truth animating and ennobling men in every rank and condition, of every kindred and clime, with a courage heroic and sublime. Even *where the savage* roams in the open wilderness, isolated from, *and repelling* civilisation; where no defined creed of truth c

falsehood, of virtue or depravity, exists; where Christianity has not yet shot its radiant beams across the moral darkness of benighted humanity—he will find this universal sentiment living, active, felt, expressing itself dimly, it may be, in the traditional song, in the oraison to the Great Spirit, and symbolising itself in the funeral rite, and in the religious ceremony. Let him ponder the page of history, and study the character of Christians in times of persecution and affliction; observe their magnanimity, their self-denial, their moral courage, their patient and meek endurance of suffering, the smile with which they welcomed death, whether met in the ordinary course of Providence or at the cannon's mouth, or by the edge of the sword; whether encountered in the dungeon's lone dark and dreary solitude, or on the scaffold, or at the stake; and he will discover that the "hope of an hereafter," as brought to light by the death and resurrection of Jesus, was the presiding genius that guided them on through a life of sorrow, trial, and temptation. Let him now turn with us and observe how this great truth operates on the temporal condition of the labouring classes, and how the Sabbath fosters its promptings amongst them, and his doubts, if not inveterate, will be dissipated.

The pecuniary difficulties that encompass the labouring classes of our country are exciting the anxious solicitude of statesmen and philanthropists of every shade of opinion and politics. So palpable is their distress, that the manual labourer is now-a-days synonymous with poverty. There are, indeed, some workmen, the value of whose labour is equivalent to the comforts, and even some of the luxuries, of life. They are, however, comparatively few, and if we consult the experience of bygone years, it will furnish us with ample data for concluding, that even they have no certain guarantee from approaching in future years that point to which the value of labour is gravitating; namely, how little a human *being can subsist* on. The great proportion of the labouring *class earn no* more than a scanty subsistence; the virtue of *forethought has* little or no room to operate on their circum-

scribed incomes. There are thousands in our large towns, and even in country districts, living in herds of tens and upwards, closely assimilated to the brute creation in so far as sustenance and dwelling are concerned. Scarcely a day passes over our head but some tale of poverty saddens the heart, and gives fearful premonition of increasing and extending distress. The alarming extent to which our pauper-rolls have increased, and the heavy burdens they entail, is a practical commentary on the distress amongst us. The causes of this growing evil are differently defined by different minds; each has a theory of his own to sustain, and represents all incidental phenomena as conservative of that theory. Improvidence and early marriage, in the opinion of some, are supposed and declared to be the generate causes from whence poverty proceeds; intemperance and sensuality in the opinion of others. Many suppose it originates in that estrangement which has taken place between master and servant; while not a few cast the entire blame on a luxuriant aristocracy and the expenses of Government. Each of these theorists are partially right and partially wrong: right in so far as they recognize these individual elements in the composition of poverty; wrong in so far as they declare them to be the only ones that produce it. In our humble opinion, the nearest approximation to the truth is an amalgamation of all these elements with that short-sighted wisdom of man, that has forced on competition and speculation, heedless of an increasing population and the extraordinary quantity of labour performed by machinery.

Numerous as are the theories regarding the origin of poverty, they sink into insignificance when compared with the number of schemes for its destruction or mitigation. Since the passing of the Reform Bill, almost every month has had its palladium for the people's ills; the periodical press is groaning under the weight of giants daily begotten to crush the people's wrongs. Public assemblies are held simultaneous throughout the country almost every week, to discuss *or devise some* new method for the temporal comfort of the *millions.* To solve this mighty problem of human destitution

were a task to which we frankly confess ourselves inadequate, and even if we could do so, such an undertaking were foreign to our purpose, for the cursory glance we have taken at the theories about the origin and mitigation of poverty has only been to enable us to put the fact of its existence among the labouring classes beyond a doubt. If the reader has not mingled with them to hear and see their pecuniary distress, he may distinguish it in their clamouring for political privileges, which arises from no refined or independent prompting of the innate sentiment of liberty, but from the pressure of poverty giving discontent a voice, and driving them to desperation. If he is still sceptical as to the existence of this "great fact," let him answer this question: What means all this theorising about the origin and remedies of poverty?—all this discontent and clamouring among the lower orders—if it is not a plain and distinguishable elucidation of that saying uttered long ago, "The poor ye have always with you?"

At this stage of our inquiry the question very naturally presents itself: What sustains the labouring classes amidst all this poverty? Many among them bear it with a fortitude, laudatory and heroic. Why not more discontent and clamouring. Surely some ray of distant hope must be beaming amid the terrific gloom of their temporal lot. Is it the reminiscence of by-gone years of plenty? or is it the prospect of some cherished "Arcadia," in years to come? Alas! the past is but a history of sufferings endured, while the present indicates and broadly defines the remaining portion of life as a series of suffering to endure. Amid all this destitution and darkness, why are there not more complaining and going astray? It is because they have within them a germ of hope that shoots on through time to the glories of an everlasting day. It is because man is immortal, and longs for immortality. This is the all-sustaining thought that inspires the labourer to triumph over poverty; it is this that dignifies him, and places *him on an equality* with every rank and condition that obtain *among men*; nay, more, assimilates him to angels, archangel *and God.* Destroy this heaven-born and heaven-grasping

aspiration, and what cheering view can the toil-worn, and the poverty-stricken labourer take of his temporal condition? Distort or stultify its growth by restricting the period of its nourishment to the one or two hours after the labours of the day, and this celestial plant will droop, wither, and decay. Blot out the Sabbath from the list of moral appointments, and appropriate it to labour, then may the working classes exclaim, Our Creator hath formed us in vain. The immortality of the soul, though deeply impressed on man's consciousness by the hand-writing of his munificent Creator, may yet be allowed to remain in a state of quiescent dormancy, or it may by pernicious influences be so misdirected, as to spring up in "all the wildness of an ill-assorted exuberance!" To give it a direction proportioned to its high destiny, time and appropriate influences are requisite to its nourishment and discipline. In pointing out the advantages of the Sabbath in supplying these essentials, it is not necessary to revert to the lassitude of body and spirit accompanying the labourer's leisure time, as the reader cannot but remember how we have described that state of body and spirit as tending to enfeeble the mind and retard it from active contemplation; neither need we refer to how the quantity and quiet of that leisure is curtailed and disturbed by necessary and often unnecessary circumstances. But let us briefly describe the quality of the influences with which he comes into contact, while following his daily vocation. That they are of a material nature and tendency, the most inveterate Sabbath opponent dares not deny. The objects presented to the mind are inanimate and unsuggestive of any living or spiritual essence: if it could be shown that they are otherwise, the will could not become a voluntary agent in permitting impressions from them of a living or spiritual nature while absorbed in regulating the completion of their material form and texture. Were the labourer subjected to toil on, week after week, and year after year, without lengthy and recurring periods of conscious intermission, the high aim of his being could not experience any outgoings among the lifeless and material objects that encompass

his view, while imagination and reflection would grovel amid that ever-recurring sameness which bounds his existence.

Closed thus, as it were, within a nut-shell, and thereby denuded of the refreshing dews of thought, and the nourishing heat of Heaven's Sabbath, the immortal plant in man's soul could not rise in stately form amid the compressments of matter,—the storms of adversity, and the deadly atmosphere of poverty. The man or woman doomed to pass through life in unrelaxed labour, must from the very constitution of their being become impressed with a low and grovelling estimate of their future destiny. Solely engaged in providing for the wants of the body, their sensual appetites would obliterate the moral cravings of the soul, and if the thought of eternity was still cherished, it would only be as a wider theatre for the indulgence of desires fostered by a conscience perverted, and affections debased. To save the labourer from this moral desolation, the Sabbath commissioned by Heaven performs its weekly visit and reminds him of his eternal being. It lifts his thoughts from the things of earth, and bids them hold converse "with the skies." It draws aside the curtains of time, and discloses the splendours of eternity! It removes the sting of poverty and toil, by placing within his grasp the treasures and ease of the heavenly Eden; and like some ministering angel, whispers to his yearning soul, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "Blessed are they that mourn, for they shall be comforted;" "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Were labour removed from many of the hardships which at present environ it, we can conceive of nothing so suggestive in leading man to his Creator to learn the great secret and end of his hopes, as the periodic appearance of the Sabbath. How, then, shall we estimate the value of that blessed institution when casting our eyes abroad on the *toiling* and weeping that make up the sombre history of too *many of our* companions in labour. Shall we cast from us *as an useless* and antiquated thing, a boon so invaluable? *Shall we look on* in silence while the sons of mammon strike

from the moral sky the polar star that guides us through the tempestuous ocean of toil? Shall we behold this green spot in the desert of life, this invigorating resting-place, gradually disappear; and not stand boldly forward, in defiance of every opposition, to assert its advantages and vindicate its integrity? Let us demolish the stumbling-blocks that crowd our path—let us with one heart unite in varied voices, and with the appreciation of feeling proclaim,

"O day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight,
Writ by a Friend, and with his blood!
The couch of Time; Care's balm and bay;
The week were dark, but for thy light;
Thy torch doth show the way.
Thou art a day of mirth;
And where the week-days trail on ground,
Thy flight is higher as thy birth;
O let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being toss'd from earth,
Fly hand in hand to Heaven!"

Thus closes our narration of the temporal advantages of the Sabbath to the labouring classes, in which we venture to believe that this day has been distinguished as their most valuable inheritance in time, and its due appreciation and right appropriation as the solid foundation of their happiness. And when that happy day, in all the visible relations that connect it with time is about to recede beyond the limited power of mortal vision, and be engulphed in the bosom of eternity; shall we say that it is like the solitary star twinkling dimly by the margin of the gathering clouds that are soon to involve it in darkness?—No: but we shall say it is like the last star of the morning gently fading away, but to beam forth anew mid all the glories of an everlasting day!

To deduce from the advantages of the Sabbath proclaimed by us the "importance of preserving its rest from all the *encroachments* of unnecessary labour, were a short and easy *task*; but as some objections have been, and still are, urged

both against the provisions of this day for containing these advantages, and the non-appreciation of them by many among the working classes, we deem it necessary, in order to meet the objectors on their own ground, to pursue a course of argument different from that which at first sight seems natural.

Few people will deny that the Sabbath, when rightly observed, can fail to be productive of the blessings we have attempted to enumerate. There are some, however, foolish enough to suppose that the leisure it affords, if distributed among the seven days of the week, would be productive of far more valuable and important results. A glance at society cannot fail to convince the candid mind that this objection is visionary and absurd. A Sabbath's leisure distributed amongst common labour-days would possess no bulwark against that reckless competition and commercial speculation now fostered by cupidity. The system on which trade and commerce is conducted, offers no security for supposing that the Sabbath rest, thus distributed, would long remain in the possession of the labourer.

The indications are all in the opposite direction. That restless spirit of enterprise which characterises our capitalists, taking advantage of the poor man's poverty, would soon purchase, piecemeal, his only inheritance in time. Suppose, for the sake of argument, that the leisure thus distributed is secured to the labourer by the sanction and protection of civil law, and still it will fall short of accommodating the wants of family or social communion. The constitution and preservation of civilized society requires men to be engaged in labour at different hours, and for different periods of duration. The working classes therefore could not have it in their power to wait upon that domestic or public teaching which the Sabbath as a whole day of rest is capable of affording. Let us suppose, once more, human society so constituted that all classes begin *and close labour* at the same time, and that all are at equal *distances from* their homes; and, even then, who shall assert *that three* or four hours after the labours of the day can

compare in facilities for, and inducements to, improvement with a whole day of rest, and that day the Sabbath? A Sabbath distributed among the common days of the week, is no Sabbath at all. Robbed of its Divine sanctions, and moral suggestiveness, its power as a preservative of individual and national virtue is completely destroyed. Struck out from its admonitory place, in the course of time it would fail to arrest that all-absorbing pursuit of phantom pleasures and gain;

> "That craving, burning wish, that will not rest,
> The vulture passion of the human breast;
> The thirst for that, which granted, or denied,
> Still leaves, still leaves the Soul unsatisfied—"

which characterize the sons of men. Further animadversion on this silly objection were a profligate waste of time; indeed, the only justification that can be offered for alluding to it at all, is the desire to bring into just and palpable ridicule the weakness of the advocates of Sabbath labour. We long to see the time when the labourer shall have more leisure on the common days of the week; and we are not afraid that the possession of such a desirable blessing will lead to the subversion of the Sabbath: on the contrary, it will lead him more and more to understand how much he stands in need of a Sabbath. If "man's inhumanity to man" shall ever cease to make "countless thousands mourn," it will be by the Divine teachings and promptings which this heavenly institute is fitted to sustain, and by an imitation of those august memorials of love and mercy which its weekly appearance spreads out in bold distinctness before the mind of all men.

Having now disposed of the argument against the provisions of the Sabbath, in supplying the advantages we have described, let us briefly state the two most plausible objections urged against the importance of preserving its rest from all unnecessary encroachments. First,—Whereas many among the labouring classes use this day in intemperance and sensual *indulgence, they* would be far better were they employed on *he Sabbath.* Secondly,—Whereas some among the labouring

classes are willing to labour on the Sabbath, they have a right to exercise freedom over their own actions, and are therefore at liberty to labour for those who have the will to employ them. From both these objections it is affirmed, some encroachments may be permitted. To meet these and every other objection to the cessation of labour on the Sabbath, we shall illustrate the following particulars.

It is important to preserve the rest of the Sabbath from all the encroachments of unnecessary labour—first, Because any such encroachments tend to destroy the moral effect of the Sabbath; second, Because any such encroachments expose the labouring classes to be tempted, through poverty, to extend their labours to that day; third, Because any such encroachments expose the labouring classes to be coerced, (even against the dictates of conscience) to labour on the day of sacred rest; lastly, Because if any such encroachments are permitted, they have a tendency to multiply and extend, until the Sabbath, with its inestimable advantages, be wrested from our entire labouring population; therefore, in order to secure it to all, its rest must be preserved from all the encroachments of unnecessary labour.

1*st. The greatest temporal advantage of the Sabbath to the labouring classes arises from its fitfulness for spreading moral and religious principles amongst them.*—This fitness does not altogether proceed from the opportunity afforded by the cessation from labour, in waiting on instruction in divine things. Such an opportunity, we admit, involves the obligation of improving it to the best advantage; but when we examine the condition of the labouring classes on common days, and the state of education amongst them, we discover that they would more readily embrace this opportunity for pursuing their own carnal pleasures, than wait upon instruction in religion and morality. They must be influenced to assemble themselves for the worship of God by something more palpably positive than the duty evolved by the opportunity. *God, therefore,* in his infinite wisdom and love, while conferring on them a right to be exempt from toil on the Sabbath,

has, in the same law which sets forth that right, commanded that the time thus guaranteed is to be spent in holiness unto himself. The sanctification of the Sabbath is as much a part of the fourth commandment as the rest which it provides, and both are as much a part of the divine statutes as any of the other nine commandments. The Sabbath was instituted at the beginning of man's existence; it was given to our first parents as a privilege to descend to the whole of their offspring;—a boon conferred on man as man, not as a member of this or that particular caste or locality. It existed ere sin had polluted the original constitution of human nature; ere the ground had been cursed for man's sake; ere the sentence had been pronounced, "in the sweat of thy face shalt thou eat bread." And, now, that from the "crown of the head," even unto the "sole of the feet," we are "all wounds and bruises, and putrifying sores;"—now, that in the "sweat of the face" we verily "eat bread;"—now that we are cooped up in workshops and factories, or exposed in the open air to the biting blasts of winter's frosts and snows, or the showers and damps consequent on all seasons, for ten, twelve, and fourteen hours a day, and thereby shut out from communication with God for six successive days—the only day in all the seven that specially reminds us of our duties to God, is the Sabbath; surely then it were unwise to deny us the benefit of that sacred day—a day on which we are commanded to worship him. Sordid ambition may purchase it from the unprotected labourer; he may abuse it through intemperance and sensuality; but neither shall be justified by an over-refined sentimentalism, or a subtle and dangerous scepticism; for he who gave it at the beginning of the world, confirmed it again from Mount Sinai, and placed it in the middle of that law delivered unto Moses, as the only rule of conduct to Jew and Gentile, bond and free, high and low, rich and poor, of every nation, kindred, and clime. Every act of unnecessary labour is therefore not only an infringement of man's right to be exempt from toil on that day, but is an open and direct violation of the Divine Will. Suppose the labourer only engaged for an

hour or two, he is as much a transgressor as if he laboured for ten or twelve. He cannot keep conscience with the Sabbath while openly defying its injunctions. Grant that he has still time for attending public worship, but where, we ask, is his call for doing so? Some may say that the opportunity is a sufficient call. Such a saying is fallacious, not only because we have already shown that something more plain and distinct is requisite in the present condition of the labouring classes, but because the Sabbath labourer is habitually and openly disregarding and violating a command of that God he is required to worship and obey: "Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." When these injunctions are set at defiance, no one can with any show of reasoning conclude that the opportunity is sufficient.

Encroachments on the Sabbath rest by unnecessary labour are alike injurious to the persons unemployed as they are to those employed. In districts or localities where such encroachments are made, the sacred claims of the Sabbath are enfeebled, and ultimately destroyed. As there is in the human heart a tendency to go astray from God, such vitiating examples are powerful stimulants to its waywardness. Men become familiarised with sin; and every one knows that a bad example is more readily embraced and more impressive than a good one. The truth of the following lines is distinctly revealed by Sabbath desecrations, or encroachments of unnecessary labour:

> "Vice is a monster, of so hideous mien,
> That to be hated, needs but to be seen;
> But seen too oft, that grown familiar with its face
> We first endure, then pity, then embrace."

Take a Scotchman from any of the Sabbath-keeping districts of his native land, and place him in London, and at first he is appalled at the way in which the Sabbath is desecrated through *labour and pleasure*, in that great city; but he gradually con-

forms to its usages, mingles in its scenes of pleasure, and, if needs be, engages in its heaven-defying labours. Take the same Scotchman and place him in Paris, and there, too, he is staggered on the first appearance of the Sabbath; but he soon becomes inured to its desecrations—his conscience is hushed asleep by the din of labour, and the music of pleasure. He attends its theatres, dancings, boxings, gambling-houses, and other innumerable modes by which the rest of the Sabbath is abused, by which its moral effect is enfeebled and destroyed. Unnecessary encroachments on the Sabbatical rest may find a people obeying the sacred claims of that day, but it gradually diminishes respect for these claims. It may find a people sunk deeply in Sabbath desecration, but instead of imposing a check, it sinks them deeper and deeper in such desecrations; and perpetuates and extends the destruction of the greatest temporal advantage of the weekly Sabbath—namely, its appositeness for spreading morality and religion among the labouring classes.

2nd. *In an over-populated country like ours, where labourers are plentiful and labour so badly remunerated—where six days' income, in most cases, is insufficient to support the labourer in comfort—the temptation of an additional sum to his common earnings, is by far too powerful to be withstood.*—People labouring under extreme or partial poverty are easily induced to sell their sacred birthright by the prospect of present increase of income. The pressure of present want, and a disposition common to most men to associate money with happiness, soon disposes of the warnings of conscience against Sabbath labour. The labourer is so much taken up with calculations about comforts accruing from present gain, that he allows himself no time to reflect on the consequences to which Sabbath labour leads. He never counts in his own mind that this blessed day possesses advantages to his tempora happiness and comfort, of far more value than if he were to earn twice as much from Sabbath labour than he earns from his whole six days put together. His eagerness to grasp the promised boon disqualifies him for perceiving the illusory

nature of the temptation set before him. He discerns not that seven days' labour will very soon be paid with the price he now receives for six—for such is the tendency of Sabbath labour in a country like ours. The value of labour, now-a-days, is decided by what a man can subsist on; and this subsistence is generally too scanty to support the labourer in comfort; so that needy men are easily tempted to labour on the Sabbath by the present and temporary relief which it offers. He enters upon a course, the end of which is destruction. He is handed over to the demoralising effects of continuous toil. The church bells peal in vain for him—his conscience awakens not at the meaning of their sounds. The associations of home, clustering around the Sabbath, operate not on the searing affections of his deadening heart—or, if they do produce uneasy and longing sensations, this only happens when he has first commenced to labour on that day; by-and-by habit reconciles him to his condition, until, becoming hardened in his course, he loses all respect for the sacred claims of the Sabbath—all respect and love for his wife, children, or relations—and worst of all, and most to be deplored, all respect for God and himself! By losing sight of his own true destiny, he sinks in his own estimation; labour, however slight, becomes irksome—the grave is his only haven of rest; its gaping mouth opens to receive him: but, ah! his soul, though terribly debased, shrinks from it. Anxious and dispiriting thoughts crowd upon him; he drowns them in intemperance and debauchery—and thus, as it were, prematurely precipitates his fall into the mouth of that very grave which had previously warned him of his unfitness for eternity! Such is the true memoir of the Sabbath labourer!—some may think it exaggerated; but who, on reflecting on the operations of human nature, and retracing the every-day condition of the labouring classes, as simply, yet truthfully, set forth in our narrative of the Temporal Advantages of the Sabbath, can doubt, or charge us with exaggeration. If there are any *such*, let them look into the state of morality among labourers *who have been* employed for some time on the Sabbath day,

and they dare not impeach our description with falsity. The drunkenness, crime, and sensuality among the labouring classes, are living monuments of the principle, that labour, protracted, even on common days, for ten, twelve, fourteen, or sixteen hours each day, destroys not only physical, but also mental and moral well-being. Extend this principle to the Sabbath, and the consequences cannot be otherwise than we have described; the ruin of the labouring classes would then be inevitable and complete. All labourers, it may be said, are not drunkards or sensualists; we find as good and exemplary men and women amongst them as we do among those whose hands minister not unto their necessities. True, indeed, there are many good, and even pious persons, among the sons and daughters of toil. Our heart warms when we reflect, that not only the world's estimation of moral excellence is evinced by their conduct, but that Heaven's recognised morality buds and flourishes amongst them:

> "Talk they of morals? O thou bleeding Love!
> The grand morality is love of Thee!"

This morality developes its transcendent beauty and grandeur even in the midst of poverty and rags. It does not therefore follow that the love of Jesus, or the world's acceptation of moral excellence, is the result of particular conditions in human existence. There are good and bad men among all classes; how, then, shall we account for the existence of the one or the other kind of morality among the labouring classes, when we affirm the demoralising tendency of their common-day, over-protracted vocations? Their education in youth is insufficient to preserve them. True religion and pure morality being alien to human nature, from whence do the labouring people receive support to beat up against the evil tide that is flowing in upon them for six successive days? We unhesitatingly affirm, that moral and religious truth is not only sown, but preserved and nourished amongst them by the influence of the weekly Sabbath: therefore, the labourer who sells his right in the Sabbath, shuts himself out from

moral and religious instruction, exposes himself to the degrading tendency of continuous toil, rebels against God's laws in the physical constitution of his nature, violates God's moral precepts, excludes himself from the advantages of the Sabbath, and thereby destroys the constitution of his nature as a social and an immortal being. Surely, then, when unnecessary labour on the Sabbath tempts the labourer into such a ruinous course, its rest ought to be preserved inviolable.

3rd. *The temptations to Sabbath labour, arising from poverty, is not the only way by which the labouring classes are exposed to the ruinous course of extending their labours to that day.*—The great evil is, that they may be coerced into such vitiating conduct, and made to sin against the dictates of their own consciences. Though possessing a knowledge of the fearful results to which Sabbath labour leads, they may be forced to adopt such a course. Conscious of the binding obligation of the Fourth Commandment, and deeply impressed by the temporal and external blessings it guarantees, yet, even in the face of such convictions, they may be involuntarily compelled to surrender their services when demanded on the day of sacred rest. Let us illustrate how this is accomplished, by referring to railway labour. While we particularize, it must not be thought that our remarks are confined to the case about to be adduced. Every kind of unnecessary labour on the Sabbath exposes the labourer to the same species of coercion. We are only to state the particular, that the general may be more distinctly apprehended. A Railway Company, for the love of gain, agree to run Sabbath trains. The Directors of such Companies are empowered to carry such agreement into operation; they therefore intimate to the Company's Superintendent to proceed in arranging the preliminary details. The Superintendent, in virtue of the powers thus given him, advertises, in the newspapers or on hand-bills, that trains will start from such a place to such a place, at such a time, on such *a Sabbath, and* will continue to run on all succeeding Sabbaths *until further notice.* This is the first part of the Superintendent's business; the second is to instruct the inferior overseers,

to inform the men under their charge that work is to be done on the Sabbath—that their services are required on that day. The overseers deliver this message, or rather command, to the servants under their charge, who may be engine-drivers, stokers, guards, porters, or any of the various classes employed as railway servants. Let us, for the sake of brevity, only take one of these. When such a merciless command is delivered to the conscientious guard, he says to the overseer, "God forbids labour on the Sabbath day, and requires that it be spent in holiness; it is the only opportunity I have of improving myself in 'mind, in heart, in soul;' it is the best opportunity I have for cultivating the affection of my wife and children, or father and mother, or sister and brother. I could not justify myself in sinning thus against God and myself, in conceding to such an unfeeling and unjust command." "Well," says the overseer, "the Company have no wish to employ you or any other person against the dictates of their own conscience, but the *work must be done*, and if you will not consent to do it, I must look out for some one who will do it; there are plenty of people who will be glad of such an offer: however, as you are a faithful and trustworthy servant, I shall not thus abruptly accept your refusal to labour on the Sabbath, but shall give you time to reflect; and I may add, that such labour is not to be gratuitous, you will be paid for it in proportion to your six days' wages,—that is an important consideration; therefore balance all in your own mind, and inform me, in the course of two or three days, of the conclusion you arrive at." The guard—who is a young or unmarried man, and has none but himself to provide for—unhesitatingly, and on the very spot where such conversation occurs, throws up his place; he brands the conduct of the Railway Company as infamous and unjust; he will not submit to such vassalage and sin, let the consequences be what they may. The guard who has a wife and family to support is in a very different position. With a burdened heart he goes home and acquaints his wife with the unlawful demand made on his sacred birthright. The first sight of his loving wife and smiling children has a talismanic

power in nerving his resolution to withstand this demand; their appearance awakens the innumerable associations entwined about the Sabbath, and which render it dear to the heart of the labouring man. The guard unfolds to his wife the unchristian demand made on his Sabbath, and the very act of revealing it strengthens his determination to resist it. When the tide of feeling has ceased to flow, sober reason places the consequences of resigning his situation in stern reality before himself and his wife. No other situation presents itself to them, nor is there any likelihood of one appearing soon. In providing for the wants of a rising family, there is nothing saved to meet this trying emergency. The children are still helpless; their wants are daily increasing; every feeling of the parent's heart and soul rebels against exposing these smiling and innocent young ones to starvation. Yet, how is that to be prevented if the guard resigns his employment? If he goes idle a single week, he becomes bankrupt; and who will trust him a week's provisions when he has no security for being employed on the succeeding one, or even month? He looks again at his wife and children, and that look unnerves his former resolution. As a husband, as a father, as a man, he cannot expose them to starvation. There is only one way of preventing it, and that is to retain his present situation by agreeing to labour on the day of sacred rest. Conscious of the sin he is about to commit, his heart rises in righteous indignation at the Railway Company for driving him to the dreadful alternative of choosing between labouring on the Sabbath, or starving his wife and family. He is compelled to accede to their unjust demands. Let any Railway Director or Shareholder, if he is a husband or a father, suppose himself placed in circumstances similar to those of the guard we have now described, and then say whether or not the labourer may be coerced to extend his labours to the Sabbath. If the heart of such a Director or Shareholder is not dead to feeling, we calculate on *his verdict in* support of our proposition; namely, that the rest *of the Sabbath* ought to be preserved from all the encroach*ments of unnecessary* labour, because there are people in every

department of labour in which the labouring classes are engaged, similarly circumstanced to the railway guard, and where Sabbath labour is required, they are exposed to the same species of coercion. Every one knows that the intelligent, moral, and religious workman, is the first to be seized, for this plain reason, that such are found to be the best, most trustworthy, and persevering servants. Therefore, in order to preserve the moral and religious worth of our labouring population, the rest of the Sabbath must not be encroached upon by unnecessary labour.

Lastly. *In a great commercial country like ours, where the competition of individual interests is so keen and so universal, if the rest of the Sabbath is encroached upon by unnecessary labour, such encroachments have a tendency to extend, not only throughout one entire department of labour, but to every other branch of labour.*—A precedent has only to be established, and the enterprising spirit of our capitalists will seize upon it, and account it a fitting excuse for all to go and do likewise. They say they must do it, in order to keep pace with their neighbours.

The tendency of Sabbath labour to increase and extend is indeed slow and gradual—but there lies its greatest danger: by being slow and gradual, it becomes sure and certain. It aims at a complete abrogation of the Sabbath to the labouring classes, by wresting that day, piecemeal, from their possession. Being a device of human selfishness, it dares not to manifest itself in full light at once. How, then, do we discover it?—is its appearance sufficiently distinct or visible to indicate its existence? Yes, it is!—we tremble while we perceive it. It is the consummation of that same principle which has unwarrantably extended the hours of labour on common days, and captured, one by one, the holidays of the labouring classes. Parliament has imposed a kind of check, by restricting the hours of labour on common days to ten hours each day, and guaranteeing six holidays in the year to minors *employed in factories and spinning-mills*: but such interference *fully demonstrates our position*—else, whence the necessity

for legislative interference? Those unprovided for by the Factory Act have no holidays, no definite hours of labour, on which they can calculate with certainty for any length of time. When trade is in a good condition—or what is generally termed "brisk"—the master-tradesman, finding that he has too little time for accomplishing his orders in a given time by the ordinary hours of labour, extends these on common days and takes in holidays. Has the weather been unusually changeable and uncongenial, the farmer, when the genial period arrives, extends the common hours of his servants; and should the holiday invite to plough, to sow, to reap, or gather in, it is appropriated as if it had been a common day. When this takes place on week-days, it cannot be doubted, now that the precedent for Sabbath labour is established, but that men, in earnest to seize all available means for the extension of trade or the accomplishment of orders within stipulated periods, will lay hold on the day of sacred rest, and, hour after hour, capture it from the labouring classes. Already the tendency of Sabbath labour to increase and extend is perceptible by the numerous encroachments upon its rest which at present exist. It is not now confined to one kind of traffic, but to many—nor to one labourer, but to thousands. Every new encroachment, while finding a precedent in those that have gone before it, like some infectious pestilence spreads the contagion wider and wider. How should it be otherwise, if any unnecessary labour is permitted on the Sabbath? What more right has one labourer to a seventh day of rest than another?—if taken from one, why not taken from all?—the security of all depends upon the security of one. What more right has the capitalist to purchase or coerce *one* hour of the labourer's Sabbath than he has to ten, twelve, or fourteen?—the security of the whole day depends on the security of a single hour. What more right has one employer to seize upon the Sabbath than *another?—if it* is conceded to one, all have an equal claim to *it. Therefore,* the only way to protect this invaluable institution, with its inestimable advantages, to the labouring

classes, is to preserve its rest from ALL the encroachments of unnecessary labour.

In conclusion. Let the working classes open their eyes to the fact, that Sabbath labour is increasing and extending; that the light by which we distinguish it is not now feeble, but strong; that it is not seen as by starlight, but by moonlight, verging into sunlight. Broad and clear as is the tendency of Sabbath labour to extend to the whole labouring people, they have still, in themselves, the power to suppress the evil. Let them rise in their collective power, and they will consign it to eternal night and darkness. Numerous and gigantic as are the encroachments now made on the sacred day, the working classes are still possessed of a power more numerical and gigantic to crush all such innovations. They unite and confederate for the protection of civil rights; and will they not consolidate their strength and power for the protection of their sacred birthright? They loudly call for Liberty; and will they be silent when their most precious liberty is being assailed and captured from them?—the liberty of having one whole day of rest from bodily toils in every seven—the liberty of worshipping God according to conscience—the liberty of spending a seventh part of their time in the improvement of their minds, hearts, and souls—the liberty of being freemen!—for what were freedom to them without a Sabbath?—a dream, a phantom of the imagination, or an undefined something in the far, far distant future! Let them know, that a Sabbath-keeping and a Sabbath-loving people may be enslaved, but that a Sabbath-labouring or a Sabbath-desecrating people never can be free! Aware of this, let them be up and doing! Now is the time for action—now the blow must be struck for a Sabbath or for no Sabbath. Procrastination now is dangerous—it involves the Sabbath in inevitable destruction. A little longer, and their power to protect and secure their greatest of privileges is paralysed and vain. Before they are all captured, let them *resolve not to be captured*; and such a resolution is all that is *required* to protect the Sabbath. There are many among

the middle and higher classes willing and eager to assist them. A Sabbath National Alliance is now formed, on the infallible testimony of God's Word, that it is a sin to labour on the Lord's day. This Alliance has already given practical manifestation of its zeal, in attempting to rescue from surrounding and increasing innovations the poor man's day of rest. Let the labouring classes join this Alliance, and aid and extend its usefulness. Let them, as the children of a former ancestry, reflect that their fathers preserved it for them. Let them, therefore, as the ancestry of a future generation, obtain by legitimate means the full possession of their blessed inheritance, that their posterity may enjoy the benefit of an institution not only essential to their temporal comfort, but also equally requisite to their eternal well-being! Let no one imagine that any unnecessary encroachments on the Sabbath can be permitted without imperiling "this priceless boon." Let none suppose while in possession of a full Sabbath, that they can long enjoy it while the enemy is in the field. The true principles of Sabbath conservatism proclaim every encroachment unlawful. We are our brother's keeper, is the motto we must adopt to preserve this right to ourselves; let us, therefore, unite to repel the enemy, ere he has reached the battle ground invulnerable, because of our sloth in the early stage of the encounter. Arise, fellow workmen, to a just conception of the danger that encompasses our own day. Tear in pieces the flimsy drapery, which ambitious men have thrown around a spirit of subtle covetousness. Proclaim aloud that God has given you a Sabbath, and that you will only relinquish it at his command.

FINIS.

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